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ROMAN REMAINS IN MONTGOMERYSHIRE.

[This paper was sent to the Meeting at Aberystwyth, accompanied by an elaborate Map, which was exhibited, and attracted great attention : but, owing to the shortness of time, it was not read.]

THE following observations, which may be considered only as the commencement of my investigations in this county, are the result of personal inquiry and inspection, in which I have endeavoured to be as minute and careful as possible ; not being accompanied by a more experienced antiquary my investigations have not been so extensive, and perhaps not so interesting, as they might otherwise have been rendered.

I commenced my investigations at Caersws (a hamlet in the parish of Llanwnog, situated midway between Newtown and Llanidloes), so well known as being the traditional site of a Roman camp or station. Apart from tradition, the remains in and surrounding this spot, prove that it must have been a place of some importance at a remote period, if not a stronghold of the Caesars. The first thing to arrest the attention would be the indications of a camp, and here we have one of the usual Roman construction, situated upon a rising ground nearly in the centre of an opening of the valley, in such a position as the Romans in the plenitude of their wisdom would select. The valley in this spot is open and surrounded by four hills of moderate height.

The camp is situated nearly a hundred yards from the village, upon ground belonging to J. Offley Crewe Read, Esq., and upon an elevation commanding the surrounding neighbourhood and the passes. On the surrounding high ground are the remains of several military posts. The camp is of a

rectangular form, rounded at the corners, nearly square ; the whole area would be about four acres. It is divided into four fields, and intersected by lanes almost at right angles, indicating as it were the situations of the ancient streets. The bearings of the sides are north and east. Within the precincts of the camp is a farm-house called *Pendre*. The ground having been under cultivation for a length of years, the vallum has been much levelled, and the fosse completely filled. It is to be regretted that Pennant, that accurate tourist and antiquary, did not minutely describe it, for at the time of his visit to Caersws, the fosse must have been tolerably perfect ; and at the commencement of the present century, it has been described to me as being in a state, that a plan, together with a section of its vallum, fosse, and agger, could have been given with great accuracy. Without much excavation a minute description of them at the present could not be given ; and as they remain there is but little that is interesting. It is my impression that if proper and extensive excavations were undertaken, Roman buildings would be discovered. In the year 1832, while workmen were forming a new line of road from Caersws to Pont-y-ddolgoch, (passing through the camp,) a large quantity of *red sandstone* was dug out, some of the blocks were of great bulk, and bearing the rough marks of the chisel. They also dug into what appeared to be a vault, and also to a drain or passage, built in Roman masonry. These were partially explored by some of the workmen, and were again closed in. Roman bricks and tiles were discovered at the time, with dark and *sooty* matter adhering to them. Ashes and earth of a dark nature, as if mixed with soot, were thrown up. As far as regards the remains of art, &c. found, they have been but few. A gold coin of the Emperor Nero was found, together with a few other pieces of coin, which were immediately seized upon and distributed, so that at present I can get no account of them. A glass prism, four inches in length and one in thickness, discovered there, was until lately, in the possession of Evan Kinsey, Esq., of Moat ; so was a small *quern* or hand-mill in the possession of one Thomas Edwards, near the village. Small fragments of stained glass were found. Several Roman bricks with impressions on them have been found at different times ; the one mentioned by Pennant, and said to be placed in the chimney of a house at Caersws, is reported

to have been purchased by Captain Wemyss, of Aberystwyth. A gold chain was found in a field near the Park, and I am informed that it was bought by a stranger in the neighbourhood, for a few shillings. Fragments of Samian ware, Roman tiles, and mortar, are scattered about the fields. It may be here mentioned as being connected with this neighbourhood, that, some years ago, an urn was found near the farm-house of Ffinnant, in the parish of Trefeglwys, containing a quantity of coin, and ashes of a dark colour; the person removing the urn broke it accidentally to fragments. One of the coins is now in the possession of Mr. Powell, of Trewythen.

The station at Caersws is connected with other stations by five roads. The Roman road principally mentioned, and usually the most noted, is the *Via Devana* or *Sarn Swsan*, which points from here north east towards the station of Mediolanum. This road has been frequently noticed by several writers and tourists. Not being satisfied with the description given of it, I was induced to survey it personally, and with the aid of the parish surveys I have been enabled to note its position, I believe with exactness. Having provided myself with a guide, its direction I ascertained to lie north-east from the camp, traversing the fields between it and the Newtown turnpike road, where it crosses on the Newtown side of the cross roads leading from Caersws to Bwlchyffrid and Llanfair, and takes its direction through two fields on Gwynfynydd mountain and on the south side of the Gwynfynydd encampment, to the Pound; at which place it crosses the Bwlchyffrid road and ascends a gentle acclivity on the common. Here I must notice, that at this place a sunken road or trench was pointed out to me by one informant as being the Roman line of road, but which is nought else than an old British road or trackway, the proper Roman line being close to it, and for a short distance appears in the form of a sunken road. After leaving this ground it appears in the form of a ridge, through fields adjoining the Llanfair road, passing by small cottages towards the Newhouse in Aberhavesp parish, it then enters land belonging to Mr. Tilsley, of Llwydecoed, and ascends the hill on Llwydecoed ground. As is shewn on the map, it makes several turns before reaching the summit of the hill. This road is mentioned by Sir Richard Colt Hoare, and others, as crossing

Bwlch-cae-haidd, but here I beg leave to differ from them; it leaves Bwlch-cae-haidd about half-a-mile to the eastward, and takes a northerly direction through lands belonging to General Procter, up to a single ash tree, thence to a place called *Sarn Susi*, crossing three fields to a gateway in a stone-wall which divides Aberhavesp and Tregynon parishes, part of which gateway is on the site of the Roman road. At this place it enters Tregynon parish and crosses Tregynon hills, still continuing the same direction. At a short distance from this wall it enters a field on the common belonging to Ffrwd Wen farm, at which place, in consequence of being unable to provide myself with a guide at the time who knew the country forward, the common being of some extent and dreary, and being desirous of having, if possible, its correct direction and bearings, I relinquished the survey, intending at a future time to resume it to the confines of the county. Regarding the character of the road, the parts near the camp at Caersws have been represented to me as being composed of blocks of stone, and well paved; in fields having been under cultivation for a lengthened period, all traces of pavement have disappeared. At a remote part from the camp I had it examined, at which place it appeared to be composed of gravel and broken or loose stones, with large stones at the sides of the road. I enquired of a labourer at work in a field through which the line passed, who informed me that he had been digging through it on the hill between forty and fifty years ago and had seen no traces of pavement, other than gravel and loose stones. The breadth of the road is about fifteen feet.

Returning to Caersws and pursuing my enquiries relative to the other branches, I found (as laid down in the accompanying map) a branch leading towards Pont-y-ddolgoch, crossing the turnpike road on Henblas farm, and taking the direction of Plasau-duon and Bwlch-y-garreg to the hill, called Mynydd Llynmawr. This road may lead to the station Mons HERIRI, and I presume would pass by Bala. Connected with this road, the fragment of a traditional story was related to me, of Caersws as having been the residence of a queen, that at one time three queens met there, and that one of them came from the north along this road. Might not this contain some evidence towards establishing the name of *Sarn Helen* for this road instead of *Sarn-y-lleeng*? Caersws is reported to have been

once the residence of a lord of Arwystli. The road leading to the Roman station *Maglona* near Machynlleth, is represented on the map as going by Trefeglwys; it has not been investigated for more than a mile beyond the village. From Caersws to Birchen-House Ground, beyond the village of Trefeglwys, it may be traced almost in an unbroken line. The remaining portion of the road towards Machynlleth I conceive would incline through the valley of Llanwryglyn to the turnpike road leading from Llanidloes to Machynlleth, and unite with that road at *Cefn Dylife*. In this neighbourhood I presume would lie the mine works, asserted to be worked by the Romans in the parish of Trefeglwys. I have not been able yet to investigate further this way. In a field belonging to Cyffiau farm, and also Ffennant, in the same parish, are two solitary stones measuring nearly six feet in height, and about three feet in thickness; they are noticed on the Ordnance Survey as *erect stones*. They do not belong to the geological formations of the neighbourhood; they are of the conglomerate rocks, and have evidently been transported hither from some distance. These stones have no inscriptions; of their purpose I have no conjecture. They are distant from each other about half a mile, and about twenty yards from the Roman line of road.

A road proceeds from Caersws to the station at Cwm on the river Ython, near Builth. Its correct course I am not yet prepared to establish. I have placed on the map two roads, meeting at a carn, and passing by Polyn-y-groes-ddu. That the proper line is one of these two from a tradition existing, and of the two it appears more probable that the one marked as going through Little London to be the principal one; yet I would risk an opinion that the two branches may be established as Roman lines. I intend exploring these parts more minutely, at an early period.

The next line of road issuing from the station at Caersws proceeds eastward along the course of the Severn, towards the station of Caer Flôs near Montgomery. As Sir R. C. Hoare's description of it holds good, for the most part, to the present day, I shall quote it from his annotations on Giraldus. "From Caersws the Roman road steered its course easterly to a farm house called *Maesmawr*, belonging to Mr. Price Davies, whose house may be almost said to stand *upon it*, for it passes directly *through* a gateway adjoining. On examining

the line on each side of this house, I plainly distinguished the road with its stratum of gravel in the banks of the river both to the west and east, so often as the capricious Severn altered its course. Between the house and the river the causeway is very visible. The road is intersected a third time by the Severn, when it is easily traced to the turnpike road by the elevated ridge of a long ledge that stands upon it, and comes out opposite to a small farm house surrounded with fir trees, and near some ponds by the road side. From this place I could not ascertain its course with any degree of certainty, though informed that after traversing some meadows, it found the public road at a place called *Pen-y-strowed*,¹ a corruption, perhaps, of *Pen-y-straed*, or *Pen-y-street*, the head of the street." Since the visit of this gentleman to the neighbourhood, portions of it have frequently been discovered between *Penstrowed* and *Newtown*, and parts of the present turnpike road are on the Roman line. A portion of it was discovered when workmen were altering the line of road by *Glanhafren*. It enters the ground before *Glanhafren Hall* on the north side of the turnpike road, and continues almost in a direct line through the fields adjoining it, until it crosses the turnpike road at the upper part of the Green, *Newtown*, to a small pot-house called the *Green Tavern*; and continues its course in the fields south of the new church, to houses in the brick-fields, on property of the late *Mrs. Owen*, where a portion of it was discovered some years ago; hence it directs its course close to the rectory, through fields towards an encampment or Roman out-post, opposite the parish church of *Llanllwchaiarn*. I have yet had no further traces of the road, but it has been discovered between there and the station at *Gaer*, in different places.

Newtown.

T. W. HANCOCK.

¹ Before reaching *Penstrowed Church* it comes to a bridge called *Pont-y-gwenwyn-fach* where it unites with the present line of turnpike road; tradition asserts that a troop of horses were poisoned while watering at this place; from this circumstance the bridge is called *Pont-y-gwenwyn-fach*.

ANCIENT BRITISH CROSS, OR AMULET.



THE Cross here represented was found by a labourer in digging in his cottage garden, about the year 1801, on the property of Edward Lloyd Esq., of Rhagatt, in Merionethshire. The name of the cottage, Plas y Cedern, commonly pronounced Plas Cadern, would indicate that the spot was once famous for having been the resting place of warriors,—“mighty men of old, men of renown,” whose names are now lost to tradition. The fact is corroborated by the immediate neighbourhood, on the same hill, of Rhagatt, corrupted probably from Rhag y Cad, Front of the Host, eastward, and of Caer y Drewyn, to the north west, the site of a still extensively visible British encampment, which appears to have been occupied by the Welsh force, which at this point effectually repelled the invasion of Henry II.

From its form of a Roman lamp, resembling those found at Herculaneum, and in the Catacombs, and also from the material, which is hard, of a dingy green, and of an apparently composite metal, the date of the cross is to be referred to a much earlier period,—early enough indeed to admit of belief that it was religiously preserved as a relic of primæval piety, at the time of the gathering on Caer y Drewyn of the Cymry, to stem the Norman irruption. The perforation at the top may have been made for the purpose of suspension round the neck, or to the girdle, in the same manner as the crucifix may be now seen fastened to that of persons living in the religious state in the Catholic church. On the whole, it is reasonable to ascribe it to the age of British primitive Christianity, and thus it derives additional interest from the proba-

bility that it was manufactured within the island during the era of its Roman occupation. Similarly shaped crosses are said to have been found in barrows in various places, and particularly at Hamburgh on the Elbe, but on this head the writer has been unable to meet with any accurate information. The subject appears to merit further elucidation from the researches of antiquaries.

H. W. L.

ON THE GOLD CORSELET FOUND NEAR MOLD, FLINTSHIRE.

THOUGH the discovery of this unique and splendid corselet took place some years ago, viz., A.D. 1833, yet, as no very satisfactory conjectures relative to the distinguished wearer were then offered, it is presented once more to the notice of the public, in the hope that the extensive progress, which archaïology has since made, may enable some of the readers of this Journal to throw additional light upon its history.

We shall preface our account with a "ghost story," which is as singular as it is true. A considerable time previous to the discovery, an old woman, on her return from Mold late one night, saw an apparition "of unusual size, and clothed in a coat of gold, which shone like the sun," crossing her road to the identical spot where the treasure was afterwards found,¹ and which was commonly known by the name of "Bryn yr Ellylon," or the *Goblins' Hill*. We stop not to inquire into the probable nature of this spectre, whether it was really an emigrant from the unseen world, or merely the effect of imagination, or some other optical illusion; it is sufficient for us that the old woman herself was convinced of its personality. And no less curious is it, that she should have mentioned the circumstance on the following morning,

¹ This circumstance is mentioned by the Rev. C. B. Clough, Vicar of Mold, (and now Archdeacon of St. Asaph,) in a letter communicated by him to John Gage, Esq., Director of the Society of Antiquaries, where he moreover adds: "Her having related this story is an undoubted fact." It is from this letter, as well as that of Mr. Gage, addressed to Sir Henry Ellis, Secretary of the said Society, and printed in the *Archæologia*, vol. xxvi., that we have culled our particulars respecting the corselet itself, and the manner of its discovery.

amongst others, to the very person whose workmen dug out the breast-plate!

The spot in question was situated about a quarter of a mile from the town of Mold, on the Chester road, and is described as a small gravel bank, of which there are several at a little distance from the river Alun, in the same neighbourhood. A part of it had been cut off in the formation of the road; and gravel for some necessary purposes having been afterwards raised out of the remainder, a considerable pit was thus made into the adjoining field. A new tenant having entered upon the land, and deeming this hole unsightly, employed labourers to fill it up by shovelling down the top of the bank. It was whilst thus engaged that the men found the corselet, at the depth of about four feet from the top of the mound, and, as it evidently appeared from the nature of the soil, upon the original surface of the field. It lay as it would have been worn, with the breast upwards—the back parts doubled behind—and containing within it a considerable number of small bones, vertebræ, &c., from two to three inches in length. The scull, of an ordinary size, lay at the upper end; but no bones of the extremities were noticed.

The corselet was composed of a thin solid plate of gold, three feet seven inches long, eight inches wide in the centre, and weighing about seventeen ounces.¹ It had a figured pattern, consisting of raised curves with channels between, in most of which is a variety of ornaments in relief, punched, and finished with tools of different sizes. Two series of ornaments, one of which partakes of the character of the nail-head, have ridges in fine dotted lines embossed; and all the curves, as well as the other ornaments, excepting the smaller pellets, have at their base a border of fine dots indented. Upon it, in rows, lay a quantity of beads, evidently made of amber, or some kind of resin, as they broke bright and clear, and burned well, with the smell of that substance. There were also remains of coarse cloth, or serge, which, as it appeared to be connected with, or to enclose the beads, very probably formed their covering, being fastened round the

¹ Before the proper value of the corselet was ascertained, several persons were allowed to break off and carry away small pieces of it, which considerably impaired its form. The writer saw a piece about an inch long, which Archdeacon Clough had succeeded in recovering very lately.

edges or upon parts of the corselet as a braiding. There were also several pieces of copper, which seem to have served as a stiffening or inner case of the armour. As it is not, however, our intention in this place so much to describe the form and workmanship of the breast-plate, as to invite attention to the history of its original possessor, and the circumstances of its interment, we must refer those of our readers who wish for more minute details on the former points to an illustrated Letter¹ of John Gage, Esq., F.R.S., Director to the Society of Antiquaries, (*Archæologia*, vol. xxvi.,) or better still to the British Museum, where the relic itself is preserved,— and proceed with the main subject of our inquiry.

The body, as before remarked, seems to have been laid on the original surface of the ground, whilst upon and around it were piled from three to four hundred loads of stones—some of them being very large, and weighing from eight to ten hundred pounds or more. As no cistvaen was observed to enclose the corpse, the idea is suggested that it was some execrable person that was buried here, it being customary, after the general introduction of church-yard interment, to expose the bodies of great criminals, where passers by flung stones upon them, and thus raised carns, naturally proportionate to the amount of detestation in which their memory was held. From this practice arose the well known proverb, “carn ar dy wyneb,” *a carn upon thy face*, when any ill is wished to a man. Moreover the name of the spot, which indicated it to be the haunt of ghosts, would lend corroboration to this hypothesis.

But, on the other hand, it is said that the state in which the armour was found shews clearly that it must have been protected from the crushing weight of the mound; and, though the workmen did not notice any thing like a vault in it, that it is not unlikely that some of the large stones were so disposed as to form a rude cistvaen, which might easily have escaped their observance, being unconscious of what they were about. If the case were so, we might reasonably presume that the carn in question was a distinguished warrior's grave. The “Englynion y Beddau,”

¹ This Letter contains two plates, one of which exhibits a portion of the corselet, drawn to the full size; and the other, the whole of it on a reduced scale.

(*Stanzas of the Graves,*) printed in the *Myvyrian Archaiology*, vol. i. p. 77, prove that this mode of interring the brave continued in Wales more or less until the sixth or seventh century.

Further, may we not suppose that the corpse was originally enclosed in a wooden coffin, and that, by the time this gave way and perished, the earth around it had become so hard and solid as not to crush it to any great extent? It is said that "a quantity of wood-charcoal was found, which was like sponge, and when pressed, discharged a black fluid":¹ might not this have been pieces of the coffin?

We find that the custom of burying the dead in coffins of wood was known in Wales in the sixth century. Thus Llywarch Hen, in his Elegy on Cynddylan, Prince of Pen-gwern:—

" My heart how it throbs with misery,
That the *black boards* should be joined, to inclose
The fair flesh of Cynddylan, the foremost in a hundred hosts!"²

It is remarkable that about two or three yards from the spot where the corselet lay, an urn was also found, containing a vast quantity of burnt bones and ashes. Of this circumstance, two solutions may be offered. First, that the urn was deposited here at a former period, perhaps in Druidical times, and that the sacred character of the spot led to its being selected as the burial place of our hero subsequently. Secondly, that supposing both the entire and burnt bodies were buried at the same time, the former, when alive, had professed Christianity, whilst the latter had remained a pagan, and they were thus buried according to the custom of their respective creeds; though it is hardly credible that a Christian would wish to be so near an infidel in his death.

This is not, however, the only instance where cremation and inhumation of human bodies have been met with in the same barrow. A similar discovery was made in the neighbourhood of Scarborough, in 1835, and other places at various times. Gage, who was present at the opening of the barrow near Scarborough, says, in reference to it, that the figured pattern on an earthen vessel found with the skele-

¹ Archdeacon Clough's Letter.

² Heroic Elegies, &c., p. 75.

ton, and that on the urn found with the burnt bones, were so far of the same character, that the deposits might both be pronounced to belong to the same age and people.¹

Still the question recurs, Who was the person who wore the golden corselet? That he was a Briton and a man of note, we think, admits of no doubt; for, though no ornament exactly similar to the one under consideration, has yet been discovered in the British isles, it is well known that gold in various forms did constitute an eminent feature in the early dress and armour of the Welsh Chieftains. Thus Aneurin, in his Gododin, sings:—

“Three hundred battle knights
Of Eiddyn in gilded armour,
Three loricated hosts
Three leaders with *golden chains*.²”

Llywarch Hen describes the Prince of Reged as carrying
“A *golden shield* on his shoulder;³

and one of his own sons as

“Wearing *golden spurs*;⁴

adding further,

“Four and twenty sons I have had,
Wearing the *golden chain*, leader of armies.”⁵

The Triads⁶ represent Rhiwallon, Rhun, and Calwaladr, as being privileged to wear *golden bands* round the neck, arms, and knees. We also meet in the poems with “eurgalch,” *gold enamel*, and “eurgaen,” *gold covering*:—

“A brave leader—
A hawk in *gold enamel*, in *gold armour*.⁷
Cynnddelw, 1150–1200.

and “eurllen,” *gold vestment*, and “eurdudded,” *gold garment*, besides several other compounds of similar signification.

As the body was not burnt, we may perhaps safely date its interment subsequently to the Christian era, and pro-

¹ See his letter to Sir Henry Ellis. ² Myf. Arch., vol. i. p. 4.

³ Heroic Elegies, &c., p. 37. ⁴ Ib. p. 131. ⁵ Ib. p. 135.

⁶ Myf. Arch., vol. ii. p. 62. ⁷ Ib. vol. i. p. 214.

bably not later than the sixth or seventh century, at which time the cairns and barrows were fast getting out of fashion. This, of course, is on the supposition that it had met with an honourable burial.

Dr. Owen Pughe conjectured that it might be the body of Benlli Gawr, whose camp occupied the summit of one of the neighbouring hills.¹ But this cannot be, since, according to Nennius, Benlli Gawr had no place of sepulture; for, in punishment of his refusal to receive St. Germanus into his city, the historian says, “*ignis de cœlo cecidit, et combussit arcem, et omnes qui cum Tyranno (i.e. Benlli) erant, nec ultra apparuerunt, nec arx reedificata est usque in hodiernum diem.*”² Neither could Bryn yr Ellylon, as Mr. Fenton supposed, have been the tomb of Beli the son of Benlli, which is thus noticed in the “Englynion y Beddau:”—

“ Whose is the grave in the Great Plain?—
Proud was his hand on the weapon of war;—
It is the grave of Beli the son of Benlli Gawr.”³

For this was at a distance of ten or twelve miles from Bryn yr Ellylon, and in a distinct comot, namely in Yale proper, as the following notice testifies:—“The tall stones of Maes Mawr, (*the Great Plain.*) There is a spot on the mountain between Yale and Ystrad Alun, above Rhyd y Gyfartha, called the Great Plain, where occurred the battle between Meilyr ab and Beli ab Benlli Gawr, and where Beli was slain; and Meirion erected two stones, one at each end of the grave, which remained until within the last forty years. It was then that a wicked person, one Edward ab Sion ab Llewelyn of Yale, owner of the piece of land which had been enclosed out of the mountain where the grave and stones were, came and pulled up the stones, and placed them over the pipe of a lime kiln. There, in consequence of the intense heat and great weight, they broke. Whereupon he burnt them into lime in the kiln, though they had been there for many hundred years. And a bad end happened unto him who had thus defaced the grave of the deceased soldier, about which the bard, in the Stanzas on the Graves of the British Warriors, sang this verse.”⁴

¹ i.e. Moel Fenlli. ² Nennii Historia Britt. apud Gale, pp. 105, 106.

³ Myf. Arch., vol. i. p. 82. ⁴ See Hanes Cymru, p. 35.

Were we sure of any necessary connection between Alun and the river so called, we might be disposed to regard Bryn yr Ellyllon as the tomb of that person, which is thus recorded in the "Englynion y Beddau":—

"The grave of Alun,—thy form is seen yonder by the rolling stream;—
On the declivity
Is the grave of Rhun the son of Alun."¹

Could this river have obtained its proper name from "the grave of Alun," having been before known only as "Trewred," or *the impelling stream*? Who Alun was, however, when he flourished, and how he obtained renown, we have no means of ascertaining, as there is no further mention of him in history.

Or was the spot in question the burial place of one of those heroes who fought under the "Apostolic leaders" on Maes Garmon against the Picts and Saxons? The intervening distance is not more than two miles, and we know that the enemy were pursued towards the river, many of them indeed having lost their lives in endeavouring to cross it. This occurred about A.D. 430, not long after the final departure of the Romans from the island.

The practice of burying in earns and barrows was not probably in vogue as late as the eighth century, when Offa's dyke was formed, otherwise we might be allowed to conjecture Bryn yr Ellyllon to be the tomb of one who had fallen in repelling the Saxon encroachment in this neighbourhood — the said barrier passing within a short distance from the spot.

These suggestions are made, as before observed, with a view to promote further inquiry on the subject, which is so full of interest both to the historian and the antiquary. Let others contribute their opinions and theories, and let the whole evidence be carefully weighed, and doubtless we shall ultimately arrive near the truth.

AB ITHEL.

¹ Myv. Arch., vol. i. p. 80.

INSCRIBED STONE AT LLANGIAN,
CAERNARVONSHIRE.



Inscribed Stone, Llangian, Caernarvonshire.

In the church-yard of Llangian, Caernarvonshire, and on the southern side of the church, stands an erect stone, which probably once supported a sun-dial, judging from the nails still remaining in its head. The eastern side of this stone bears an early inscription, the merit of decyphering which is due to T. L. D. Jones Parry, Esq., of Madryn Park, who caused the ground to be cleared from its base, and took accurate rubbings of the inscribed portion. In his account of it, this gentleman says: "Upon our removing the earth from the foot of the stone, where it had been allowed to accumulate, I was agreeably surprised to find it neatly paved round, the paving sinking slightly towards the middle. While digging we came upon a coin, which however proved to be nothing more valuable than a copper token of the Parys Mountain Mining Company. The stone itself is three feet

ten inches high; and from its base to the circumference of the pavement is about eighteen inches. Owing to the weathering of the surface, and the slight depth of the incisions, there was some difficulty at first in reading the inscription, but by means of the rubbings this difficulty was removed, and the correct reading is, no doubt,

MELI MEDICI FILI MARTINI IACIT

"I particularly noticed the similarity of the form of the **E** to that of the same letter in the Llannor inscriptions, (see *Arch. Camb.* vol. ii. p. 201,) and also in the inscription at Llanfihangel y Traethau. The two first letters in the last word are almost obliterated, and the word **HIC** is omitted. It is to be hoped that the parochial authorities will take care that this valuable stone be duly preserved from wanton injury."

The rubbings of this inscription having been submitted to J. O. Westwood, Esq., for his inspection, that gentleman has made upon it the following remarks :

"The letters are entirely Roman capitals, which is a positive proof of the great age of the stone. There are, in fact, none of the rude minuscule letters, subsequently in use, intermingled with the capitals. Compare this inscription, for instance, with that of Catamanus, (*Arch. Camb.* vol. i. p. 165,) or the Newborough stone, (vol. i. p. 429,) and a very marked difference will be seen between them, indicating the use of a different kind of alphabet. The word "lapidem," in fact, in the last-mentioned stone, betrays an epoch very near that in which the Catamanus inscription was cut. Nor is this merely the fancy or practice of the stone cutter inscribing the easiest formed letters on the stone, as it would cause much less trouble to form an **E** with its straight lines, than an **e** with its curved ones.

"The letter in this Llangian stone are about two inches high. The **M** is to be noticed as having its first and last strokes slanting like a **W** turned upside down (**M**); and in the second **M** the tops of these two strokes are carried higher than the places of junction of the strokes of the middle **V**, giving the letter somewhat of the appearance of the *rustic-shaped* capital **M**, which is also an indication of very great age in Roman inscriptions, occurring very often in those found at Pompeii. The **L** and **I** in the first

word are conjoined, the **I** not being so tall as the **L**, and extending below the line; this conjunction indicates a debased style, and which I have seen carried so far that the **L** and **I** were formed thus **L_i** (The *i* at the end of words is often carried like a *j*, below the line, in early Irish and Anglo-Saxon MSS.) The **F** and **R** are also debased in their forms, especially the latter, in which the first stroke extends slightly below the line, the loop is very large, and the bottom right hand stroke almost horizontal. We have here, therefore, an approach to the debased minuscule **P** as it appears for instance on some of the Llantwit stones, (*Arch. Camb.* vol. i. p. 473.) The **M** and **A**, too, in the beginning of the word **MARTINI** are conjoined. With these exceptions the letters are very good Roman capitals, and I should be inclined to consider the inscription as not later than the fifth century. The formula of the inscription, the introduction of the word **MEDICI**, and the omission of the word **HIC**, are to be noticed. A comparison of the formulæ of these Welsh inscriptions with those of Ireland, Cornwall, Westmoreland, and the Catacombs of Rome, would form a very interesting field of enquiry,"

PROCEEDINGS

BEFORE THE COMMISSIONERS APPOINTED BY THE LORDS OF
THE LORDSHIP OF BROMFIELD AND YALE, AND STATUTES
AND ORDINANCES MADE AT THE GREAT COURT OF THAT
LORDSHIP, HOLDEN AT CASTLE LEON,

ANNO 7º EDW. IV. A.D. 1497.

No. V.

Merford Raglia.

Inquisicio capt' p sacrm Witti Hanml Rob^{ti} ap Morgaunt David ap G^r ap David Sutton llū ap David Thome ap Howell ap Madoc ap Jevⁿ ap Eignon ap Ma^d Johis ap Eignon ap Jollyn G^r ap M^oeddith ap morgant David ap llū ap D^d David ap G^r Vaughⁿ Morgan ap D^d ap Rees Madoc Vichⁿ et David ap Madoc Wyⁿ. Qui dicunt sup sacrm suū qd David Dylynnes ostend li^c cepit in morgag unam pcelf ter^r ut de ter^r nativis de Sesseyk de ter^r nativis llū ap Jevⁿ Moile sine licenc^c dñi. Dicunt eciam qd Eignon Wethe de villa de Wershult in dñio de Bromfeld yoman cepit et

illicite asportavit unū equū colorē Bay p̄c v. s et unam sellam cum uno freno p̄c iij^s. iiijd. de bonis et cataff cuiusd'm llū ap Deycus int̄fect' p Johem ap Edward. Dicunt eciam qđ Ričus Ba; cepit et illicite asportavit quosd'm lapides juxta aulam eū dnoz et Castrum leonū sine licencia dcoz dnoz ad valen̄ xv. s. Dicunt eciam qđ lewys Yale cepit colore offic̄ sui vj. vac̄ nigras de weiviat p̄c cuiuslt vacc̄ vj^s. viij^d. in toto vj. vac̄ xl. s & ij. vitul niḡ p̄c iij. s & non adhuc respond̄ d̄cis dñis scdm consuet' priē &c. de bonis et cataff dīvsoz hominum ville de Whitchirche. Dicunt eciam qđ d̄eus lewys Yale cepit de David ap Jēvn ap llū xv. oves alb et niḡ et adhuc non respond̄ dñis &c. Dicunt eciam qđ Rees ap Jēvn ap Owyn nup villa de Molde in dñio de Hawardyn yoman venit ad villam de Alino^r in dñio de Bromfeld p̄dca xvij^o die Julij anno vij^o R. E. iijtⁱ. Et d̄eus Rees ibm feloniē cepit unū bovem nigru p̄c xv. s contra Legem Regni Anglie et dnoz p̄dcoz de bonis et cataff Willi Stanley militis et Senescal dcoz dnoz &c. Dicunt eciam qđ Rob^tus ap Vicař de villa de Ruyabon in dñio de Bromfeld yoman die Jovis p̄x post festum sc̄i Petri Ap̄ti anno r. r. E. iijtⁱ vij^o apud villam de Sessewyk in dñio de Bromfeld p̄dca vi & armis et cont̄ pacem dñi Regis et Dñoz Doñz de Bromfeld et Yale insultum fecit sup Jaket ȝvient' Johis Hanml & ip̄m cum uno glađ p̄c ij. s in capite suo p̄cussit et vulflavit et ei tunc et ibm dedit plađ mortał sup quibz p̄cussio vulfle & plađ idem Jaket incontinent' moriebat et sic p̄dcs Rob^tus eundm Jaket feloniē int̄fecit. Et n̄l huit in bonis. Dicunt eciam qđ Jokes Elys de villa de Eyton in d̄eo dñio de Bromfeld Gentilman et M^o eddith ap Deycus Duy nup de villa de Ruyabon yomon fuerunt feloñ de vi & et auxif cum d̄eo Rob^to de feloñ p̄dca faciend̄ et ppetrand̄ loco die et anno sup̄d̄cis. Dicunt eciam qđ Thomas Tud^r nup de Harthyn yomon die Jovis p̄x post festum sc̄i Michis archi anno sup̄d̄eo apud villam de Burton feloniē furat' fuit tres vaccas p̄c cuiuslibt vj^s. viij^d. de bonis et cataff Blethen ap Ḡr ap Morgant. Dicunt eciam qđ Madoc Merford nativus dñi de Merford est in dñio de monte alto &c. Dicunt eciam quod Jokes ap Deys¹ ap Scōne² nativus dñi de M^oford reces sit de tenura sua antiqua usq; villam de Burton &c. Dicunt eciam qđ Jollyn ap Jēvn ap Jōz ap Grono nativus dñi de Merford est residens sup̄ ter̄ de Cobh'm Alinor &c.

¹ Query, Deyo?² Query, Grono?

Ordinacio

Itm̄ it is ordeyned that where in late tyme the baylliez Ringildez and oder officers have taken distressez for the lordē Rentes fermez and oder Dewtees beynge dewteez and dettē of Recorde many diſe pſones entendynge to delaie the paymentē therof have used customably replevyns of such maner of distresse to the grete hurte of the lordē, and contrarye to alſ reson and conscience. Wherefore hit is ordeyned by the advice of the lordē Councell that yf any distresse be taken for any dewtee or dette dew to the lordez y^t yf any pſone sew or Replevyn of ſuche man̄l distresse that there be founde ſufficiaunt ſuertee by the pleytyff in that behalve to delyv ageyn the ſaid distresse or the valewe thereof w^tout delaie yf hit be adjudged ageyn hym and to paie to the ſaid lordē for the delaie and his pſumpcion a grevous fyne.

Itm̄ it is avized and ordeyned that ſuche man̄l of Replevyns be detymyned w^tout delay.

Itm̄ it is ordeyned that no pſone be admytted to denye nor dysclayne in the ten̄ncye ageyn the lordē or theyr officers uppon any replevyn ſewed for any distresse taken for any rent or ferme dew to the ſaid lordē but that ſuch man̄l dysclaymes be avoyded uttyrly and y^t to whom ſo ev̄ the ppyrte belongeth.

Item it is ordeyned that alſ pſones that have or in any tyme hereaſt shall have any fee annuitee or pension of the lordez retayne not in theyre handē ſuche rente and ferme as is or ſhall be due to the lordē nor any part therof for paiment of his ſaid fee annuitee or pension uppon peyn of forfetturē of theyre ſaid fee annuitee or pencion but that they paye theyr ſaid rent and ferme to the lordē officers and to reſceyve theyr ſaid fee annuitee or pension by the handē of the Resceyvo^r in the Escheke^r.

[We have thus come to the end of this important legal document, which is valuable, as throwing much positive light on the state of society in Flintshire and Denbighshire, during the fifteenth century. To some, documents of this kind may appear dry and uninteresting; but, it should be remembered that they fill up blanks in our knowledge of how our forefathers lived, and acted; and that, by this means, curious and intricate points of local history are often alone to be determined. The above MS. is evidently a fragment; we

have printed it *in extenso* and *verbatim*; and we hope to see other treasures of the MSS. Libraries, extant in Wales, brought to light in a similar manner.]

STRATA FLORIDA ABBEY.

(Read at Aberystwyth.)



Tombstone at Strata Florida.

In attempting to furnish the Society with a paper upon the celebrated abbey, Strata Florida, I feel that I am merely exploring a region in antiquity marked by the traces and careful industry of more competent antiquaries; that I am indeed with them treading the same path, but not with their success; and that I am appropriating to my own views the materials which their experience and sagacity have collected. The history of the abbey is famous, and closely connected with the struggles and destiny of South Wales; it could not, therefore, escape the notice of antiquaries and topographers. Among others, Sir Samuel Rush Meyrick, in his *History*

of the County of Cardigan, stands eminently conspicuous for the picturesque, ingenious, and faithful manner in which he has put together the “disjecta membra” of information, scattered here and there in the waste places of archaeology, so as to form a correct portraiture of that ancient ecclesiastical body, the authentic memorials of which had well nigh perished with the ruins of its once noble structure.¹ I claim, therefore, no merit for originality, and but little for the slender contributions which I am enabled to make to the general stock of knowledge, already possessed and accumulated by those learned antiquaries, who long since directed their attention to clear Strata Florida from the obscurity, in which the lapse of ages had enveloped it.

I. THE SITE AND FOUNDATION OF THE ABBEY.—The pedestrian, who loves to “follow on the ancient ways,” if he has a mind, like the monks of the twelfth century, to make a pilgrimage from the seat of an episcopal see, Llanbadarn, to Strata Florida, will ascend the right bank of the river until he arrives at that deep and time-blackened gorge in the mountain, which has been channelled by the eternal waters in their escape from the highlands to the sea. Over this tremendous chasm, the brethren of Strata Florida threw that rude and simple arch, celebrated in vulgar language as the DEVIL’S BRIDGE, by a curious antithesis in nomenclature, which attributes to satanic agency the bold and ingenious workmanship of a religious brotherhood, whose business and whose profession it was, in the solitudes of that mountainous wilderness to encounter and to defeat the assaults of the enemy of souls. Leaving the bridge behind him, and passing by the newly wooded heights of Hafod, our modern pilgrim will soon find himself toiling through a bleak and dreary waste of country, until, after miles of severe walking, he has surmounted a lofty ridge, and stands looking down upon a green and fertile valley, watered by the streams of the infant Teivy. He cannot see, but imagination will picture, the large and sullen lake, sheltered by the wild swelling mountain tops on

¹ We are requested by Sir Samuel Meyrick to express his thanks to Mr. Roberts for the tender care he has taken of his reputation: but he must himself confess that he only considers the *History of Cardiganshire* as a juvenile antiquarian ebullition, the sole utility of which has been to preserve many facts which would otherwise have perished.—Are we, then, to despair of seeing a new and amended edition of this work proceeding from the pen of its learned author?—*Edd. Arch. Camb.*

his left — a lake dear to the angler and to the lover of Nature in her dreariest aspect — whence, as it were, by the slightest fracture in the rim of its rocky basin, it sends forth a little streamlet, “fletynge and raging upon stones,” in the language of quaint old Leland, to tumble down a steep ravine hundreds of feet, and to gladden the vale beneath with the freshest of verdure, before its waters expand into the majestic river which is the pride and glory of the county of Cardigan. Girt in on three sides by an amphitheatre of mountains, just where the brawling torrent begins to flow smoothly into the blooming plain before it, and open to the western breezes, stood the “opimum de Stratflur monasterium,” as Leland terms it, “the rich monastery of Stratflur.” The mountains lift up their bare and rugged heads above it; their gigantic sides, darkened with woods, fold it in their embrace; the sunny plain stretches away from it towards the west, as though, by the very site they had chosen, the brethren would call to mind the cold and barren world they had abandoned for religious peace and heavenly meditations.

There is a question, first of all, whether the spot which the ruined gateway now points out, as the site of the monastery, is actually the ground upon which it was originally built; another difficulty also meets us, connected in some measure with the former, viz., *by whom* the abbey was originally founded. I will endeavour first to put these two disputed points as clearly as possible, and will then hazard a conjecture of my own; for where a fact cannot be established upon indisputable evidence, any one is at liberty to offer that supposition, as most worthy of credit, which harmonizes most readily with tradition, or the authentic records of the country. The abbey, wherever it stood, was burnt down, as we shall hereafter have occasion to mention with greater particularity, in the wars between the Welsh and Edward I., in the year 1294. Now, two miles from the place called by us STRATA FLORIDA, close by the river Flûr, are the remains of an old building, at present used as a barn, which is known by the name of “hên monachlog,” or “the old abbey.” This, says Sir Samuel Rush Meyrick, is the structure raised by Rhys ap Gruffyd, the founder; possibly the barn escaped the conflagration; the abbot changed the site for one better adapted to the wants and importance of the brotherhood; and hence from the river Flûr you derive the name of the

abbey "Strata Florida." To support this view of the case, a mutilated marginal note in folio 75 of Leland, is restored by the learned antiquary, and having been most ingeniously refitted with a supply of new members for those lost, is made to give utterance in favour of his conjecture. The mutilated passage reads thus: —

"Stratfler of sum caullid bycause bytwixt it and Flere Brokes. of sum it stode in the"

But when duly filled up, thus: —

"Stratfler of sum caullid bycause (of the plain) bytwixt it and Flere Brokes, of sum (because formerly) it stode in the (plain near Flere Brokes)."

This passage, however, with the slightest alteration in the interpolated words, may be enlisted as evidence in favour of quite a different theory; and I do not therefore attach much weight to it, although Sir Samuel goes on to conjecture that Leland most probably received this information from the monk of Stratfler, whom he had questioned concerning Cardiganshire antiquities. If so, the monk's testimony may be fairly adduced to confirm the following naked affirmation of Leland, which has been found to be a morsel hard of digestion to antiquarian appetites: — "Rhesus filius Theodori princeps Suthwalliae primus fundator." "Rhys ap Tudor, prince of South Wales, was the original founder." But all the charters represent Rhys ap Gruffyd, Prince of South Wales, to have built and endowed the monastery in the year 1164, says Dugdale, according to the chronicle of St. Werburgh, but in the year 1180, according to a patent of the twenty-third Henry VI.; whereas Rhys ap Tudor was slain at Brecon, fighting against the Normans, in the year 1090, at the patriarchal age of ninety-eight. Here there is a difference of greater part of a century to be accounted for, in fixing the name and date of the founder, and an uncertainty as to the spot, where the abbey was originally built. My own solution of both difficulties, will, I think, reconcile all the discordant statements which have been made, without introducing a new set of improbabilities, in addition to those which beset the generally received account; it is this, that Rhys ap Tudor founded a house for religious, of some order or other, at the place called "hēn monachlog;" and that Rhys ap Gruffyd founded a more stately house for "*Cistercian* monks," on the spot now called Strata Florida, into which,

the possessions of the old house, together with its name, were absorbed; that the abbey, thus founded and endowed, rightly acknowledged Rhys ap Gruffyd to be in a pre-eminent sense its founder; that this was the building burnt down in the English wars, and re-edified by the abbot, on the same site, A.D. 1294. It is highly improbable that the burial-place of the princes of South Wales, of whom we shall give an account and catalogue below, would be situated two miles from the old abbey, if it be assumed that "hén monachlog" was the seat of the brotherhood up to the year 1294: tradition, uniform in its legend; the leaden coffins which have been discovered and frequently dug up in the one hundred and twenty acres allotted as the old cemetery; the thirty-nine yew trees which Leland saw in his day, and which do not spring up in a single age; this concurrent testimony of word and fact would lead us to conclude that the present cemetery was the place of sepulture for the princes of South Wales, all of whom were there buried before the year 1294; and, consequently, in the burial-place surrounding the Cistercian building, called STRATA FLORIDA. It is clear, the remains of that illustrious race would not have been left among the ruins and fire-blackened walls of the old abbey, but would have been piously transferred to the new building with much solemnity and religious procession; and yet, if the theory be true, is it not extraordinary that we hear of no such translation of the bones and ashes of the founders? No chronicle even hints at the change of site; nor does any bard celebrate the raising of the bones of those who had devoted all their energies to defend the liberties of Wales. I cannot believe that such an event, either the removal of the site, or of the bodies, could have passed unnoticed in the records of the day; nor can I convict tradition of a falsehood in ascribing invariably the place of sepulture to the present position of the abbey.

Sir R. C. Hoare charges Leland with ignorance, for incorrectly styling Rhys ap Tudor the original "primus fundator," and Sir S. R. Meyrick has followed implicitly in the same direction. It is, therefore, necessary to produce an authority of equal weight upon the other side. Jones, in his *Brecknockshire*, (vol. i. p. 90,) has the following note: "Bleddin ap Maenarch was buried at Ystraddfleur, or Strata Florida abbey, in Cardiganshire, which was built by his brother-in-

law, Rhys ap Tewdwr, (elected prince of South Wales A.D. 1076. *circa.* Jones, vol. i. p. 83,) and endowed in 1164 by Rhys ap Griffith, who styles himself the founder, in his charter preserved in the Monasticon. Leland, in his Collectanea, vol. i. p. 45, more correctly calls 'Resus filius Theodori princeps Suth-Walliae primus fundator,' the founder of this monastery." Upon which note the author of the *Beauties of South Wales* has the following comment: (note, p. 474:) "There is nothing unusual, certainly, in the circumstance of Rhys ap Gruffyd calling himself founder, though he might have erected the building only, and enlarged and confirmed its endowments. But there is a passage in the Welsh Chronicle, Brut y Saeson, Myvyrian Archaeology (vol. ii. p. 571) under the year 1164, which seems to fix the foundation at that time. The words of the original are: 'Yn y flwydyn honno y daeth govent gyntaf Ystradflur.' 'In that year arrived the first monks of Ystradflur.' I take govent (radice covent) to be the same as Cwfaint, which Dr. Davis renders monachi, conventus monachorum."

I cannot make up my mind to believe that Leland was mistaken in asserting roundly, that Rhys ap Tudor was the original founder; nor will I lightly disregard such a profound antiquary as Jones. The history of Rhys ap Tudor's life adds to the probability of Leland's correctness. He was the lawful heir to the principality, and was unanimously confirmed in his dignity by the voice of the people. At his death the chronicler writes: "With him perished the glory and grandeur of South Wales." From the prince's character, from the splendour of his virtues and of his reign, and from his uncontested title to the throne, there is every reason to expect he would have founded,—it would have been extraordinary if, considering the temper of the times, he had not founded,—some religious house for God's glory and the benefit of his family; nor would there be any reason for disallowing him the praise of laying the foundation, with moderate means and unpretending buildings, to be augmented by the munificence of prince Rhys ap Gruffyd after the lapse of seventy-eight years, were it not for the grim apparition of "yr hén monachlog," which has managed so to fascinate all enquirers into the origin of Strata Florida, as to cause a theory to be erected upon these bare words, which I think cannot be sustained either by document or record, but only

upon the shifting sands of conjecture. To favour this idea, I have supposed Rhys ap Tudor to be the original founder of an humble Strata Florida at that spot, which was afterwards eclipsed by the splendour and magnificence of Rhys ap Gruffyd's subsequent structure and endowment; but, I confess, I would rather believe, in the absence of any thing like decisive evidence, that the old abbey was a mere cell, or adjunct to the present Strata Florida, and that Rhys ap Tudor laid the foundation of Rhys ap Gruffyd's munificence on the very spot where it afterwards attracted the admiration of Christendom.

Since the paper was read, I have been favoured by the Rev. John Williams, of Nerquis, with the following extract from the works of Lewis Glyn Cothi, (p. 266,) who flourished from about A.D. 1430 to 1470:—

“Tewdwr a wnaeth tai wedy O flwr y vro wrth Flur vry.”

Upon which the editor makes the following observations: “*Tewdwr*, &c. ‘Tewdwr made a building on the banks of the river Flur.’ An allusion to the famous Cistercian monastery, founded in the year 1164 by the puissant prince, commonly called the Lord Rhys ab Tewdwr of South Wales.” This passage from Lewis Glyn Cothi to my mind sets the question at rest, and establishes beyond cavil the fact, that Rhys ap Tudor was the original founder of Strata Florida, not in the year 1164, as stated by the editor, for the hero had then been dead and buried seventy-four years, but some time before the year 1090. The editor evidently confounds the date of Rhys ap Gruffyd's endowment with that of Rhys ap Tudor's foundation. And thus, having fairly exhausted the subject, we leave it to the consideration of our readers.

Tanner calls this monastery by these several names, all more or less perversions, contractions, or corruptions of the original, Strata Florida, namely, Stratflur, Stratflour, and Istradfleer.

Leland introduces it thus, (vol. v. page 68, fol. 75—6:) “Strateflure is set round about with Montanes not far distant except on the West part, wher Diffryn Tyve is. Many Hilles therabout hath bene well woddid, as evidently by old rotes apperith, but now in them is almost no woodie.

(Fol. 76.) “The cause be these; First the Wood cut down was never copisid, and this hath bene a great cause of

destruction of wood through Wales. Secondly after cutting down of Woodys the Gottys hath so bitten the young spring that it never grew but lyke shrubbes. Thirddely, men for the nonys destroied the great Woddis, that thei should not harborow Theves."

In the Collect. vol. i. p. 45. it is noted thus: "Stratfleur Abbat. Cisterc. per Camd. Cluniac." "Stratfleur a Cistercian Abby, according to Camden, Cluniac;" and also It. vol. i. p. 12. "Strateflure an Abbay of White Monks on Tive."

Sir R. C. Hoare gives us this sketch of it: "This monasterie is situated in the wildest parts of Cardiganshire, surrounded on three sides by a lofty range of mountains, called by Giraldus Cambrensis 'Ellennith'; a spot admirably suited to the severe and recluse order of the Cistercians. But wild and desolate as its present appearance may seem, how much more so must it have been in former times, when King Edward for the better security of his subjects from the dangers they were likely to incur in these solitary districts, ordered the highways to be repaired, and the surrounding woods to be cut down."

Three points for consideration spring out of these extracts: first, the derivation of the abbey's name, which Sir S. R. Meyrick has already established; secondly, the origin of the name by which the surrounding mountains were formerly distinguished; thirdly, the reason for the country being so bare of wood. At these two latter points Leland and Sir R. C. Hoare have made excellent conjectures, to be amplified and confirmed by other authorities.

As for *the name of the abbey*, we are informed that Ystrad-flur and Strata Florida, the Welsh and the Latin, are words of the same import; the one meaning the "*plains near the Flûr*," and the other "*the blooming plains*; for "flûr" signifies "blooming," and is a word used by David ap Gwylm (1400 A.D.): "Arglwyd bertflur y glas bawr." "And the purely gay *bloom* of the green pasture." I cannot help suspecting the monks gave the Latin name first, to a place publicly without a name, a sort of bright spot in the howling wilderness around them, upon which their eyes fell delighted with the contrast of the savage scenery in every other direction. The Welsh might easily translate and adopt a name thus happily and poetically given.

Giraldus thus speaks of the *belt of mountains*, which

stretch their gigantic forms around the abbey: "Sisillus of Stratflur preached a sermon at Pontstephen. . . . We proceeded to Stratflur, where we passed the night. On the following morning having on our right hand the lofty mountains of Moruge, which in Welsh are called Ellennith &c." Sir R. C. Hoare remarks upon this passage, "Ellennith should be written Maelienydd, for these mountains are still so called in old writings;" and he further adds in another note: "The large tract of mountains which almost inclose the vale of Teivi bore the name of Ellennith, and were called by the English Moruge. As after a long and minute enquiry among the natives of these parts I cannot find any modern or ancient name attached to these hills, which at all corresponds with the word in question; I am inclined to think that the word Moruge is only a corruption from Moors, or Moorish, for such is the nature of these mountains, as Leland says: 'The pastures of these montaynes of Cardiganshire be so great that the hunderith part of it rottith on the ground, and maketh sogges and quikke more by long continuance, for lack of eting of hit.'" If, however, Sir R. C. Hoare had dipped into Leland a little deeper, he would have found his doubts answered without reference to the country people. In his *Collect.* vol. ii. p. 75. he says: "Ellennith in Sudwalliā, quæ Angli vocant Moruge, quasi paludum cacumina. Eri quoque in Nordwalliā quæ Anglice Snadune vocantur, i. e., nivium montes. From these two descriptions of mountains the rivers of Wales take their rise." So that Leland lays it down, as an ascertained fact, that *Ellennith* means in Welsh, what *Moruge* then did in English, the heights of marshy places; just as *Snadune* is interpreted to be the "Snow Mountains."

Giraldus Cambrensis, when the controversy upon the St. David's question was at the hottest between himself and the Archbishop of Canterbury, was persecuted literally from house to house; and, where the authority of his persecutors extended over any religious body, there he was entirely shut out; the door was closed against him; and even, where their influence prevailed without authority, they exercised it to his disadvantage. So when upon one occasion the stout-hearted and patient archdeacon arrived at Strata Florida, he soon discovered that an evil message from the Earl of Essex had preceded his arrival; he was received with coldness, and scarcely

treated with civil usage ; and when on the morrow he took leave of his inhospitable cheer and ungracious hosts, to pursue his journey, no guide was permitted to accompany him ; but through broken roads, and tangled woods, he had to make his way up the dreary mountain tracts, and then by wind, sun, and star, to pilot himself through the rocks and quagmires, until he could meet with some more independent hospitium, where court-influence and ecclesiastical oppression might not be able to quench the ordinary feelings of humanity.

The great *decay of wood* in Wales was, no doubt, to be attributed mainly to the devastation committed upon the woods and forests by Edward I. as a matter of policy. He would not even permit Strata Florida to be rebuilt after the fire, nor would he make any reparation for the injury it had sustained, without imposing as a condition, that the abbot and the brethren should take care to have the thickets cut down, and the highways mended. The king had imposed a heavy tax upon the kingdom in aid of subsidies for the war against France. The impost fell heavily upon the Welsh, and the exactions were made tyrannically, as from a conquered people. This aroused the spirit of the Welsh ; they inveigled Roger de Pulesdon into an ambuscade in a wood, and slew him ; and in the campaign which followed, the king found the woods by experience to be so favourable to the enemy, both for attack and defence, that "in order to prevent any more rebellious attempts of the Welsh he cut down all the woods in Wales, wherein in any time of danger, they were wont to hide and save themselves."

II. THE HISTORY OF THE ABBEY of Strata Florida is not remarkable for stirring incidents ; its walls for many years preserved the chronicles of events as they took place, and guarded the remains of that illustrious family by which it had been founded and endowed. It saw the native princes of Wales assemble within its precincts to assert their liberties and to maintain an independent government ; its abbots were summoned to take their share in their country's struggles against the invader, sometimes in suffering, in devastation, and burning ; sometimes as messengers of peace and reconciliation, as intercessors and mediators between the steeled corslet and mailed hand of the Norman king, and the bare bosom of the British prince. But with the dying freedom

of Wales perished also the glory of Strata Florida; the pen of her monks refused to chronicle the successes and the triumphs of the conqueror; her altars were no longer frequented by the descendants of those who had raised them; the rude magnificence of an almost barbaric regal line was no longer displayed at solemn seasons in her holy fane; she had enough to do to save a remnant of her vast possessions out of the “lion’s mouth;” until, year after year, broad manors and extensive tracts of country were forcibly wrenched out of her grasp; her influence drooped as her lands and wealth dwindled away; the reverence of her sanctuary faded from the eyes of a people who pondered sullenly upon their captive and humiliating position; and at last, the Reformation found her with seven or eight of her sons feebly and ineffectually watching over the ashes of the mighty princes entrusted to her charge; singing requiems over the graves of those who, dead to fame, dead to memory, and dead to their country’s fate, had once lived to earn reputation by their virtues and heroic deeds, had once defied the Norman to lay hands upon the Welsh crown, and had themselves sunk to rest before their country’s sun had set in clouds, blood-red with oppression and treachery.

Then followed the dismal night of ecclesiastical spoliation; the seven poor old tottering religious men were ejected from their sanctuary; the mass was left unsung; the lamp before the altar was extinguished; the sound of living creatures passed away from the choir and the aisles; the mountain gust, while it sighed over the mausoleum of British princes, showered down upon their graves a storm of fragments torn from roof, and wall, and buttress; and thus in centuries of never-ceasing decay, the ecclesiastical pile, with all its richness of ornament and elaborate carving, with its shrines and chapels, its paintings and storied windows, its rich furniture, its vessels of silver and gold, its columns, its arches, its fair proportions, its carved stone-work and wood-work, has literally vanished from the surface of that “blooming plain,” over which it presided as a stately queen. It is as though the genius of Wales had sealed, beneath the weight of the abbey’s ruins, the sepulchres of her native princes; as though there should be left no trace either of civil or ecclesiastical grandeur for the future archæologist to meditate upon, and to frame his vision of the past from the skeleton remains of the

present; one solitary arch points out the site of the abbey, but no visible memorial leads the pilgrim's footsteps to the spot where Rhys ap Gruffydd and his descendants repose in the sanctuary of the dead.

With respect to the *Chronicles* of events which were compiled by the monks of Strata Florida, the following account is extracted from the preface to Powel's translation of *Caradoc of Llancarvan's Chronicle*. He says: "Caradoc of Llanguarfan was contemporary with Geoffrey of Monmouth, who taking his rise from the place where the British history concluded, made a continuation of it through the reigns of several of the Welsh princes, till the year 1157, about which time he flourished. After him all things of moment that happened in Wales were kept and recorded in the abbeies of Conwey in North Wales, and Ystratflur in South Wales, where the princes and noblemen of Wales were buried, as appears by the testimony of Guttyn Owen, who lived in the time of Edward IV. and writ the most exact and perfect copy of the same. All the most notable occurrences being thus registered in these abbeies, were most generally compared together every third year, when the beirdh, or bards belonging to these two houses went their ordinary visitation, which was called Clera. And this continued till the year 1270, a little before the death of the last prince Llewelyn, who was slain at Buellt."

The chronicle kept in Waverley abbey, in Surrey, about the same period, will occur to every one's memory; indeed, there is no doubt that almost every monastery of any pretensions, where a *Scriptorium* was maintained, kept a record of the times, not merely as a public duty, but for the private advantage of the house. Sometimes the task was nothing more than to note down, *de die in diem*, occurrences, domestic and national; sometimes a brother of more than ordinary intellect or investigation would undertake the work, amplify the materials, and collect from various sources information to elucidate the subjects falling under his notice; to such fortunate circumstances we are indebted for some of our best chroniclers. Time, civil war, Puritanism, and conflagrations, have combined to destroy, in several stages, the rich stores of MSS. with which the libraries of our ancient religious houses were filled; the few relics snatched by accident from destruction, both of books and buildings, lead one to wish

that the archaeological spirit of the nineteenth had been awakened in the three preceding centuries.

In the year 1238, prince Llewelyn ap Jorwerth the Great, "impotent," as Matthew of Paris informs us, "by reason of a palsy," summoned all the lords and barons of Wales to Ystradflur, "where each of them," says Powel, "swore to remain true and faithful subjects, and did homage to David, his son." Sir S. R. Meyrick remarks that "the influence of superstition, and the immense territorial possessions of the abbey, account for the ceremony being performed here, and for the sufficiency of accommodation." No doubt the large possessions of Strata Florida, as we shall presently see, were ample enough to supply the noble company with a royal entertainment; and it must have been a goodly sight to have witnessed the whole chivalry of Wales before the high altar renewing their allegiance to one, whose prowess had faithfully preserved the independence of the Welsh crown, and invoking the solemnities of religion to confirm the oath of fidelity to his young son, that he might lay his ashes peacefully in the grave, with a well grounded expectation of leaving an united body of powerful nobles to preserve his son's rights and his country's independence. STRATA FLORIDA was the WESTMINSTER ABBEY of Wales; the veneration of its hallowed character is inseparable from the glory of Wales, when free and under her native government.

Later still, the influence of Strata Florida was enlisted to preserve Wales, if possible, from the grasping ambition of the Norman, by removing any causes of suspicion or jealousy which might arise from the apparent indisposition of her princes to submit to the exaction of homage to the English crown. In 1272, the time of Edward the First's accession to the throne, the oppression of the lords of the Marches was intolerable, and Llewelyn was summoned to do homage. "Prince Llewelyn," says the Welsh history, "to show that it was not out of stubbornness or disrespect to the king of England, that he refused to go to do him homage at his coronation, sent up his reasons by the abbots of Ystradflur and Conway, to Robert Kilwaroy, archbishop of Canterbury, and the rest of the bishops then sitting in convocation in the New Temple at London." But no excuse would be allowed, where the intention of annexing Wales to England was already formed.

In the disastrous wars which followed the death of Llewelyn, and rivetted the English chain upon the Welch, Strata Florida was burnt down, some say accidentally, others by design. In Wharton's *Anglia Sacra*, tom. i. p. 516, in the chronicle, an. 1295, the following passage occurs: "Abbas de Stratflur stulte promisit Regi quod certo die et loco Comitatum de Cardigan adduceret ad pacem Regis, sed rege cum exercitu armato diutissime expectante, ibidem de Wallensibus nullus venit. Ideo iratus dixit, 'Accendite, accendite,' et sic ignis, qui nunquam dicit, 'Sufficit,' similiter Abbatiam, et patriam involvebat." "The abbot of Strata Florida foolishly promised the king, that on a certain day and at a certain place, he would bring the county of Cardigan into amity with the king; but when the king with an armed force was waiting for a very long time, no one of the Welshmen came to the appointed spot. Therefore the king said in a passion: 'Burn, burn,' and so the fire which never cries out 'Enough,' in like manner wrapped both the abbey and the country in a flame."

To repair the damage, and to assist in re-building the edifice, Edward made an allowance of £78, and in his deed added as a condition that the monks should maintain the highways and cut down the thickets, for the reasons stated above.

III. THE POSSESSIONS OF THE ABBEY.—The following extract I have taken from Leland; the lakes mentioned by him were seen, as he tells us, from a place called the "Cragnaulin stone," on the mountains above Strata Florida.

"Llinynigin Velin. [Ynigin is to say, a quaking more. Velen is yellow, of the colour of the moss and corrupt Gresse about hit.]

"Lacus } Llinnllanabeder, within half a mile of Llan-
"Petrinus } beder having Trouttes and Elys.

"Llinyrydde, having troutes and Elys.

"These iiiii Poole be in the Lordship of Pennarth longging to the principal of the Hoggans. The chefe towne of this Lordship being in Cardiganshire is Tregaron. But the Abbate of Strateflere hath much landes in the same Lordship, and thes iiiii Poole long to the Abbat of Stratfleire.

"Al the Montaine ground betwixt Alen and Stratefleure longgeth to Stratefleere, and is almost for wilde pastures and Breding grounde, in so much that everi man therabout

puttith in bestes as many as they wylle without paiyng of mony.

"From Stratefler towards Llanandeveri is xviii miles, of the which xii miles of montain ground partly pasture soil, partly longgith to Stratefle, and ther about partith Cardiganshire from Cairmardineshire. For therby hath Stratefler a Graunge caullid Nanthay in Cairmardineshire.

"From Stratefler to Llangrylic, (fanum Cyriaci) xii miles. . . . of these viii be mountainous ground longgith to Stratefler, al for Pasture.

"Betwixt Stratefler and Buelth town xvi. of these vi be in Cairdiganshire . . . Al this vi miles is Montayne Grounde for Pasture, and longgith to Stratefle Abbey. but the Pastures of thes hills be fre to the Inhabitantes as well as al other montaine Pasture longgith to Stratefle."

A glance on the map will at once show the immense territorial district in the possession of the monks of Strata Florida; reaching in extent to the river Elan, two thirds of the way to Llandovery, the same distance to Llancurig, and almost one third of the way to Builth; although Leland here speaks of the mountainous ground, it should be remembered it was profitable for the pasturage of cattle and sheep, a property peculiarly valuable, and one to which religious houses paid great attention, as, for instance, in the case of Waverley abbey, the sale of whose wool went a good way towards paying the ransom of Richard I. The chief herdsmen over the sheep and cows are witnesses to Maelgon the Younger's charter, and may, therefore, be presumed to be persons of importance.

In Jones's *History of the County of Brecon*, I have met with a praiseworthy attempt to elucidate the names of places inserted in the original charter, given by Dugdale; the Norman writers made sad havoc with British names; and it would be well worth the industry of any competent antiquarian to undertake a review of Welsh charters, with the design of rescuing from obscurity and barbarism localities preserved in the dog-latin of the day.

"Tyr yr abad, or the Abbot's land," says the learned author, "is in the hundred of Built. The whole of it, together with parts of lands adjacent, were granted by Rhys ap Griffith, prince of South Wales, to the monastery of Ystradflur,

or Strata Florida, in Cardiganshire, founded by him in the year 1164; the document by which they are conferred on that house is preserved in the *Monasticon*, but the names of places are so dreadfully mangled and disfigured by the monk who copied the original grant, that those only who have accompanied me in my former volume, in my tour along the boundaries of the county, can estimate the pain the barbarous transformation of letters and syllables in this instrument occasions to Welsh eyes; among them I discover a faint likeness of a few British words, enabling me to describe the extent of the country conveyed, as Nannerth, Nant y Flaiddast, Gwy, Marchnant, Camddwr fechan, Camddwr fawr, Nant y gelli hir, Hirwaun or Hirgwm, Dinas, Castell y Fllemys, Maes glâs, Llwyn nant y ffyniau, Towy, Gelli angharad, Lacamddwr, Elan, Tref y Gwyddel, Ffynon oer, Blanystwith (a place on the confines of Montgomeryshire and Radnorshire); o ystin ohyd at Taflogen a Blan Elau ar hyd y ffloes yn gwmmws at Blaubaidden, ac o Flan baidden hyd at Groengro-mâu.

In order to give the reader some idea of the copy from the *Monasticon*, from whence I have dug up these words, I give a short extract: "Blain Ystwicle in hit usque Tavlogau, Blain Owlain hit foss recte hit in Blaunbuden, habuden hit, Gromgrymmon" &c. From the names of places, with some difficulty reducible into Welsh, we find that the possessions of the monastery of Strata Florida comprehended Cwmytoidwr in Radnorshire, and all the lands between Towy and Elan to the borders of North Wales, Llanwrthwrl, part of Llanavan vawr, the whole of Llanhiangel Abergwessin, Llandeui Abergwessin and Llanwrtyd, part of Llanguamarch, crossing the Irvon at the fall of the Camddwr, the whole of the present parish of Tyr yr Abad, and part of Llandilo'r fân in Breconshire; but much of this territory was lost, either in consequence of intestine commotions, or by exchange, so that only a comparatively small number of acres remained on the south of the Irvon, and on the borders of Carmarthenshire, at the time of the dissolution.

A reference is given by Tanner to the MSS. *Harl.* 67, c. 14, p. 152, for the lands belonging to this abbey in the possession of Thomas, Viscount Weymouth. I regret to say, that in consequence of the change in numbering the catalogues, and the difficulty of adapting the old notation to the

new, I failed in obtaining a sight of the document. In Willis's survey of St. Asaph, p. 179, mention is made of the "Abbat's Grange at Abermixt and Glamok."

Leland notices a cell belonging to the house at Llan Clere: "Llan (Lleyr) Clere a nunnery of White Nunnes in Cairdiganshire upon the brook of Ayron. It was a celle of Stratflur, and stooode from Stratfleure x miles in the Hy-way to Caerdigan. The village hard by it is called Talesarne Green." Now, although Camden styled Strata Florida a Cluniac House, yet in the additions, this cell, which is said to belong to the same body, is called a Cistercian nunnery, without any correction in the text of the former error. It was valued at £57 at the dissolution.

The abbey of Strata Florida was as generous in its hospitality, as it was affluent in the means to exercise that virtue. The Yspytts, which are scattered over the county, were *hospitia*, or places of shelter and entertainment for strangers, when other houses of accommodation were unknown. To most of these, oratories and chapels were annexed, as at Yspytty C'env'en, and Yspytty Ystradmeiric. Mr. John Hughes, of Aberystwith, however, considers it to be a doubtful question, whether these hospitia derive their origin from the religious establishment at Strata Florida, or from the Knights Hospitallers, who at one time possessed very considerable property in that and other parts of Cardiganshire.

TAXAT. P. NICH. IV. 1291.

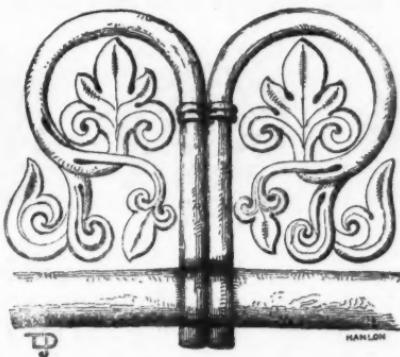
Spiritual. Beneficium in Dioc. Bangor. £16. *Temporal.* Dioc. Menaven. in Archid. Brecon. £7 15. In Archid. Kardigan et Kaermerdyn £22 15 4. Dioc. Assaven. £2 9. Dioc. Bangor 6s. 8d.

"The Benet College MS. saith 7 monks at Stratflour; but the Prior and 7 religious had pensions. A.D. 1553." (Tanner.)

[For valuation, see Dugdale.]

IV. PRESENT STATE OF THE ABBEY.—The following is Leland's description of the building, when he visited it: "The Church of Stratfleure is larg, side ilid and crosse ilid. The fundation of the body of the church was made to have bene 60 Foote lengger then it is now. By is a large cloyster, the fratory and infirmitori be now mere ruines. The Coemeteri wherin the cunteri about doth buri is veri large and meanely waullid with stoone. In it be xxxix great hue

trees. The base Court or camp afore the Abbay is veri fair and large."



A wretchedly mean church, without the least pretensions to any architectural proportions—nay rather despising every thing in the shape of ecclesiastical character, except some conventicle windows—stands in the centre of the cemetery, the meagre representative of that noble fane, where kings worshipped and laid their bones. The thirty-nine great yew trees, seen by Leland, are so reduced in number as to seem like the last of a once flourishing and noble race, mourning in their own decay over the magnificence of the past, and the desolation of the present. The cemetery was in extent about 120 acres; at least this quantity of land about the ancient site is exempt from tithe; and leaden coffins were frequently found, during the last century, within the space designated by tradition as the old burial-ground. Amongst the outhouses and refuse of a farm-yard, one solitary arch remains as it were a specimen left by the hands of the spoiler, to guide our imagination in its musings upon the probable appearance of the beautiful sanctuary which has been, one might say, *sponged* from off the face of the earth. It is a round-headed Norman arch, and formed the west entrance to the church. (*See Frontispiece.*) Sir R. C. Hoare and other antiquarians agree in saying that this arch in its ornaments resembles no other ancient specimen in the kingdom. The co-ordinate arches, which make up the whole, are bound together by three crosiers on either side; in other respects, there is nothing singularly distinctive in this from any other

Norman arch. Buck, in his *Views of Wales*, has given us the appearance of the ruins in 1740, when a considerable portion of the north transept with its pointed windows re-



mained. From the round heads of arches, which have been discovered, and other fragments of the ruin, we are justified in believing that the style of building was the *Transition* between Norman and Early English, such as Llanthony Abbey, Llandaff Cathedral, Wenlock Priory, and other undoubted creations of the twelfth century; this, perhaps, may be taken as an additional proof of the present site always having been the site of the abbey; for, although the conflagration might have seriously injured it, yet it is evident the structure was not totally destroyed, since Edward I. allowed £78 for its reparation; and if the work had been a re-edification from the foundation, in 1294, we should have expected to see the Decorated rather than the Transition style; whence, I conclude, the building of 1164 was repaired after the fire of 1294, with its peculiarities of style preserved, or restored.

Sir S. R. Meyrick says: "The walls had glazed tiles affixed to them, in the style of the paintings we meet with in old missals, marked with quatre-foils; and these are frequently dug up, as are the tiles of the pavement, which consisted of intersecting circles. Painted glass has also been found; indeed it seems that no expence was spared to render this a most magnificent building. Free-stones are dug up, which were ornamental, having circles touching each other, carved on them.

"About 1800, a fine silver seal was found in part of the land once occupied by the abbey, by a boy ploughing; it is circular, and the size of a crown-piece; and was sold to an itinerant Jew for a few shillings; the arms of the abbey were engraven upon it. In 1807 another seal was found, which belonged to an abbot; the impression, a virgin and child; silver; in shape, a Gothic ellipse," &c.

"In 1188, Sisillus, Sitsyllt, or Cecil was abbot.

"In 1340, Llewelyn Vychan or Vaughan.

"In 1553, Richard Tully, the last Abbot, pensioned at £40 per an."

A congratulatory poem to the Abbot Llewelyn Vychan, upon his recovery from a serious illness, is preserved in the *Myvyrian Archaeology*, which I have here inserted, and add a literal translation by the Rev. John Williams, of Nerquis, who is never weary or slow in benefiting archaeological researches by the aid of his talents and acquirements :

I Lywelyn Fychan ap Ll'n Abad Ystrad Flur. Llywelyn Goch ap Meurig Hen a'i cant. (Myf. Arch. vol. i. p. 516.)

Credaf ytt Jesu fab y croyw dad
 Creawdr hael llywiawds baul a lleuad
 Credadun nef gun naf ac ynad
 Crair o ddilys Fair ddeules fwriad
 Canwaith ragoriaith pob rhyw gariad
 Cannorthwyais f'i geli gwyliad
 A'r awr hon etton Duw ren attad
 Rhedwn o'r diwedd ith wledd ath wlad
 Y nerthaist ffyf megis neirthiad
 Am arglwydd-lyw ym a mur gwleddwlad
 Am wr cresdrefn a'm wawr Ystrad
 Fflur ai phennadur a'i modir mad
 Llywelyn wiwbarch lluniaid A bad
 Fychan gwr difan garwy dyfiad
 Llin llyw cynnefin llew cynnifiad
 Llywelyn arall dedwyddgall dad
 Heiliaist ddofydd gwyn hwyl bryn a brad
 Haint a'i arwyddion hynt da roddiad
 Anobaith fuam am iawn A bad
 A'th nerth a'n diffyrth a'th wyrth wyrthead
 Clywed a wnaethost dost destuniad
 Fy llef hyd y nef ehud nosiad
 Ac estyn hoede heb gus dyniad
 Ym llayaidd obaith llaw-rodd A bad.

To Llywelyn Fychan ap Llywelyn Abbot of Strata Florida. By
 Llywelyn Goch ap Meurig Hen (1330 - 1370.)

I believe in Thee Jesu, son of the powerful Father,
 The generous Creator and Governor of the sun & moon,
 The heavenly Believer, gracious Lord, and Judge,
 Relic of worthy Mary — on double good intent,
 A hundred times excelling all other love,
 Mysterious Guardian, Thou hast supported me,

And now again, eternal God, to Thee
At length we fly, even to thy feast and country.
As my Supporter, thou hast given me help
In giving me a leader-lord, the bulwark of a banqueting country,
A man of marvellous order, the hero
Of Strata Florida — its Sovereign & good Protector,
Llywelyn Fychan, worthy of respect, a well-formed Abbot,
An unblemished man, of Garwy sprung,
Offspring of a well-known leader, a conquering lion,
Namely, the other Llywelyn, his wise and happy father.
Blessed Lord, Thou didst visit the hill guide with a treacherous disease
And its symptoms of departure — it was thy good gift.
And we despaired of having a just Abbot.
But thy power & gracious miracle defended us :
Thou didst hear the earnest entreaty
Of my voice, which presumptuously floated up to heaven ;
And, without destroying my kind hope,
Thou didst prolong the life of the liberal Abbot.

[At the first meeting of the Cambrian Archaeological Association at Aberystwyth, this paper was read, and an excursion was made to Strata Florida Abbey by the president and a large party of members of the association. On the Monday previous, September 6th, J. Davies, Esq., of Pantyfedwen, accompanied by one of the General Secretaries, proceeded to the site of the abbey, where, permission to excavate having been given in the kindest manner by Col. Powell, M.P. of Nanteos, lord lieutenant of the county, they immediately set a party of labourers at work, under proper superintendence. The spots selected for excavation were, first, for about twelve feet along the south wall of the chancel, where they expected to find traces of the sedilia, the piscina, &c.; and, secondly, at the western corner of the south transept, where it joins the nave, as this point would serve to determine the nature of the work, &c. The excavations were continued on the Tuesday and Wednesday; and, by the time the members arrived, the pavement and walls were bare and ready for their inspection. Upon the eastern side of what had been once the south aisle, they found parts of the door, and in advance of that three or four tiles, rubbings of which were taken. Two sorts of tiles were found; some in dark glaze, and others upon a white glaze. At the southern portion of the chancel they discovered a fragment of a casing to the wall, and under some of it a description of moulding, showing very clearly *that parts of the building*

were composed of portions of an earlier structure ; they also found a broken piece of the piscina, which was of a *very early period*. The result of these investigations, after the paper was read, confirms the correctness of the author's theory, that the present is the original site of Strata Florida. In immediate connexion with those casings of the wall, which it might be stated were made of a light-coloured stone, some more tiles came to light, with the figure of a dragon upon them ; on other tiles, also, another subject was represented, but which could not be accurately defined ; a figure appeared to occupy the centre, with flowers on each side. From every fragment and portion of the building uncovered, it was made perfectly clear, as the author had conjectured, that the style of architecture was Transition, from Norman to Early English. The dimensions of the building were ascertained by the Dean of Hereford to be the following : The chancel is twenty-eight feet six inches by forty-five feet : but the greatest difficulty was experienced in obtaining an exact admeasurement from the depth of turf upon the walls. The transepts are forty-five feet by thirty-two feet ; the nave, from the corner of the transept, is one hundred and forty feet in extreme length. Afterwards, they removed a very interesting crossed tomb-stone in the cemetery ; under it lay a skeleton of considerable size, but no relic or other matter from which any further information might be derived.

The architectural illustrations of this paper have been kindly furnished by T. L. D. Jones Parry, Esq., of Madryn Park, Caernarvonshire, who measured the parts of the edifice, and took sketches of them on the spot. The crossed tomb-stone was drawn by H. Kennedy, Esq.]

V. ILLUSTRIOUS INDIVIDUALS BURIED IN THE ABBEY.—
1175. CADELL, son of Gruffyd ap Rhys, and brother to Prince Rhys ap Gruffyd, the founder. The history of this prince is rather curious ; it is that of an impetuous ardent mind, unconscious of mediocrity, and ever in extremes. His prowess was exerted with unexampled vigour and rapidity upon the invading Normans. In 1145 he wrested the castle of Dynevor from Earl Gilbert, stormed the castle of Caermarthen—and then, appearing before Llanstephan, defeated the Normans and Flemings, who came up to its aid ; and thus rescued South Wales from the hard hand of her oppressor. He was as hot and keen a sportsman as

he was an impetuous warrior; and for the most part took up his residence at Tenby, where he hunted, and in some way or other offended the inhabitants. They waylaid him in one of his hunting expeditions, and, catching him at disadvantage, fell upon him and wounded him most cruelly. For a long time his life was suspended by a thread, but youth and constitution sustained him; and upon his recovery he recollect ed those serious thoughts upon the uncertainty of life, and another state of existence, which had agitated his mind upon his sick-bed. He therefore entrusted all his affairs to his brothers, Meredith and Rhys; and, while he prosecuted a pilgrimage in the far east to discharge his vows, they took signal vengeance upon Tenby; and the next year after the treacherous assault had been made upon their brother, surprised both the town and castle, slaughtered the garrison, and spoiled the adjacent country. Cadell returned an altered man; he was dead to the honour and ambition of court or camp; he repaired to Strata Florida, took upon him the monkish order, and died after a tedious fit of sickness, A.D. 1175, and was honourably interred in the house of his choice.

1184. Howel ap Jevan, lord of Arusty.

1190. Owen ap Rhys, son of the founder, died at Strata Florida.

1197. Rhys ap Gruffyd, the founder. The *Welsh Chronicle* speaks thus of his death: "This year likewise died the valiant Rhys, prince of South Wales; the only stay and defence of that part of Wales; for he it was that gained them their liberty, and secured them in it. He was no less illustrious for his virtuous endowments, than for his valour and extraction; so that it was with good reason the British bards, and others wrote so honourably of him, and so mightily deplored his death." From this time Strata Florida became the burial-place of the succeeding lords of his family.

1202. Gruffyd ap Rhys, the son and immediate successor of the founder. "This Gruffyd," continues the *Chronicle*, "was a valiant and discreet prince, and one that appeared likely to bring all South Wales into good order and obedience, for in all things he trod in his father's footsteps, and made it his business to succeed him, as well in his valour and virtuous endowments, as in his government; but the vast hopes conceived of him soon proved abortive; for on St. James's day 1202 he died, to the great grief and loss of

the country, and shortly after was buried at Ystradflûr with great pomp and solemnity."

He married Malt or Maud de Bruce, the daughter of William de Bruce; she died in the year 1210, and was buried by the side of her husband *in a monk's cowl*. Upon this custom, Dr. Powel thus descants in his *History of Wales*: "In the year 1200, Gruffyd ap Conan ap Owen ap Gwynedh dyed and was buried in a Monk's Cawl in the Abbey of Conway, which way of burying was very much practised, especially by the better sort, in those days; for the monks and friars had deluded the people into a strong conceit of the merits of it, and had firmly persuaded them, it was highly conducive to their future happiness to be thus interred. But this superstition together with the propagators of it they had lately received from England." He goes on to remark, that since the destruction of Bangor, "Ty Gwyn, built 1146, was the first house impregnated with the customs of the Church of Rome."

Sir R. C. Hoare quotes from the same source the following passage: "All the nobles, for the most part of that time were buried in a monk's cowl, for they were made to believe by the monks or friars that that strange weed was a sure defense betwixt their soules and hell, howsoever they died. And all this baggage and superstition received they with monks and friars a few years before that out of England."

1204. Howel ap Rhys, a blind son of the founder, was slain in a fray by some of the followers of his brother Maelgon, and was buried near his brother Gruffyd.

1210. Isabel, daughter of Richard Clare, Earl of Hereford, and wife to William Gam, Lord of Gower.

1221. Young Rhys, son of Gruffyd ap Rhys.

1230. Maelgwn or Maelgon son of Prince Rhys. "This Prince," says the *Welsh Chronicle*, "was a person of such civil behaviour, and easy access, of so comely a person, and of such honesty in all his actions, that he attracted the most earnest love and affection of all his friends; by which means he became very terrible and formidable to his enemies, especially to the Flemings, over whom he obtained several victories." He cannot, however, be said to stand out upon the page of history in a very amiable light, notwithstanding this panegyric; he was for a long time a thorn in the side of his father, and stirred up rebellion against him with the greater

facility, inasmuch as he was passionately beloved by the men of South Wales. Besides this, he had no doubt a hand in putting his blind brother Howel out of the way, because he thwarted his views and crossed the path of his ambition. Perhaps a conscience smitten by the sense of filial ingratitude, and fratricide, may have prompted the munificence with which he seems to have almost burdened Strata Florida.

1235. Owen, another son of Gruffyd ap Rhys, a person of great worth, and exceedingly beloved, was buried by the side of his brother Rhys.

Dafydd ap Gwilym, the bard, is said to be buried under one of the yew trees. The following epitaph was written upon him:

Dafydd, gwiw, awenydd gwrrdd,
Ai yma'th roed dan goed gwyrdd ?
Dan lasbren hoyw ywen hardd,
Lle'i claddwyd, y cuddiwyd cerdd !

Glas dew ywen, glân Eos -- Deifi,
Mac Dafydd yn Agos !
Yn y pridd mae'r gerdd ddiddos,
Diddawn in' wob dydd a nos.

For the following literal translation I am indebted to the learned pen of the Rev. John Williams, of Nerquis :

Worthy David, mighty bard,
Art thou laid here under the green wood ? —
Beneath a flourishing tree, even a beautiful yew,
Where he was buried, the song lies concealed.

Beneath a bushy green yew, the fair nightingale of Teifi,
David is interred : —
The vigorous strain is in the dust.
We have now no genius by day or by night.

1480. Guttain Owain, a herald bard, and historian, was buried here, where he had lived.

VI. CHARTERS, DOCUMENTS, &c. — The following documents are to be found in Dugdale :

1. Carta Resi, the original charter of the foundation.
 2. Carta Reg. Hen. 2, confirming previous grants.
 3. Carta Reg. Edw. 1, a licence to re-edify the monastery, upon certain conditions of cutting down woods, and mending highways.
 4. Valor Eccl^s.
 5. Caput. Ministror.
- In the *Harleian MSS.* 6068, folios 10, 11, I found the fol-

lowing documents relating to Strata Florida, which have not been published :

1. The Confirmation Charter of Prince Rhys. 1184.
2. The Confirmation Charter of Maelgon. 1198.
3. The Title of a Charter given by Rhys ap Rhys. 1198.
4. The Charter of Rhys ap Gryffin ap Rhys. 1202.
5. Charter of Maelgon junior son of Maelgon ap Rhys, without date.
6. Charter of Conan ap Meredith ap Oweyn, without date. This charter conveys all waifs thrown by the sea upon the monks' lands, to the abbey.¹
7. In the *Harl. MSS.* An agreement, (1339, A.D.) between the Bishop of St. David's, the Chapter of St. David's, the Chapter of Abergwylen and Landewibrevi, and all Prebends, Rectors, and Vicars belonging to the Diocese of St. David's, on the one part; and the Abbot and Convent of Strata Florida, on the other part, for settling the disputes which had arisen between the two parties, on the subject of Tithes.

Having thus completed this very imperfect paper upon Strata Florida, with the hope of eliciting more accurate and satisfactory information by more competent hands, I can only express my deep regret, that the noblest ecclesiastical edifice of South Wales, flourishing in the brightest days of her independence, collecting and enrolling the annals of her history, rich in the munificence of her native Princes, the receptacle of their ashes, the monument of their piety, should have been dismantled by the Puritan, despoiled by the Erastian, plundered by the ignorant, and desecrated by the avaricious, until scarcely one stone stands upon another to point out the spot, where Strata Florida, the pride and glory of South Wales, once erected her beautiful tabernacle in the wilderness, and looked out from her towers upon a goodly heritage. Owen Gwynedd the bard, in the sixteenth century, as he passed by, thus poured forth his lamentation, and attuned to his harp the sentiment of regret at its decay :

Mae dialedd ryfedd am ryfigbuchedd
 Bechod gwyr eglwysig ;
 Mawr yw cur y mur cerrig
 Am watwor Duw—matter dig.

¹ The Charters of the Abbey will be published on a future occasion.

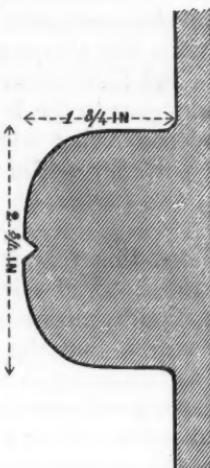
"Wonderful is the vengeance which has fallen upon
 The presumptuous and sinful lives of ecclesiastics ;
 The stone walls, suffer great affliction
 Because of their mockery of God — which is a subject of anger."

Is there no bard of the nineteenth century to sound a requiem over the Abbey's death-like stillness, of which the first traces were seen by Owen Gwynedd in the sixteenth?¹

GEORGE ROBERTS, M.A.

Vicar of Monmouth.

3, Ireland-row, Mile-end-road, Stepney,
 August, 1847.



Section of String. W. Doorway, Strata Florida.

¹ Ah, yes ! the Abbey's dead ! its grassy tomb
 Lies mid the heathy mountains, passing fair ;
 The day of its revival's in the womb
 Of Time : — while o'er it floats the scented air,
 By nest of winged bird or coney's lair,
 Where, through a leafy canopy, the light
 Pours its mild beams. Yet will we not despair
 To see its princely relics quit the realms of night.

For, though no more along the lengthening road
 Are traced the marks of weary pilgrim's feet,
 Hastening to lay down there the galling load
 Of sin and sorrow ; — yet again shall meet
 Within its bounds, in conference short but sweet,
 Those who shall love to search the rev'rend fane,
 Its moss-grown stones as ancient friends to greet,
 And its long buried treasures bring to light again.

PENNANT MELANGELL, MONTGOMERYSHIRE.

No. I.



S. W. View of Pennant Melangell Church.

THIS Church, which is built in one of the most beautiful and retired spots of Montgomeryshire, is worthy of notice, not less for the picturesque form of the edifice, than for the legend attached to it. It constitutes one of those objects, which are sure to attract the lover of nature, no less than the enquirer, into the traditional antiquities of Wales; — and few who visit it will regret the fatigue they may have experienced, in penetrating to the secluded valley, in which it stands.

Pennant, in his *Tour*, vol. ii. p. 347, thus notices the place and its historical traditions:—“At about two miles distance from Llangynog I turned up a small valley to the right, to pay my devotions to the shrine of St. Monacella, or, as the Welsh style her, Melangell. Her legend relates that she was the daughter of an Irish Monarch, who had determined to marry her to a nobleman of his court. The princess had

vowed celibacy. She fled from her father's dominions, and took refuge in this place, where she lived fifteen years without seeing the face of man. Brochwel Yscythrog, prince of Powys, being one day a hare-hunting, pursued his game till he came to a great thicket; when he was amazed to find a virgin of surprising beauty, engaged in deep devotion, with the hare he had been pursuing under her robe, boldly facing the dogs, who had retired to a distance howling, notwithstanding all the efforts of the sportsman to make them seize their prey. Even when the huntsman blew his horn it stuck to his lips. Brochwel heard her story; and gave to God and her a parcel of lands, to be a sanctuary to all that fled there. He desired her to found an abbey on the spot. She did so, and died abbess, in a good old age. She was buried in the neighbouring church, called Pennant, and from her distinguished by the addition of Melangell. Her hard bed is shewn in the cleft of a neighbouring rock. Her tomb was in a little chapel, or oratory, adjoining to the church, and now used as a vestry room. This room still is called *Cell-y-bedd*, or the *Cell of the grave*, but her reliques, as well as her image, have been long since removed; but I think the last is still to be seen in the church yard. The legend is perpetuated by some rude wooden carvings of the saint, with numbers of hares scuttling to her for protection. She properly became their patroness. They were called *Mwyn-Melangell*, St. Monacella's lambs. Till the last century so strong a superstition prevailed, that no person would kill a hare in the parish; and even later, when a hare was pursued by dogs, it was firmly believed that if any one cried 'God and St. Monacella be with thee,' it was sure to escape. In the church yard is a stone with the figure of an armed man, which now serves as a common gravestone, but once covered the remains of the eldest son of Owen Gwynedd, Jorwerth Drwyndwn, or Edward with the broken nose, who was put aside of the succession on account of the blemish. Hither he had fled for refuge from the cruelty of his brother Dafydd ap Owen Gwynedd, this place having been one of our most celebrated sanctuaries. On his shield is inscribed *Hic jacet Etwart.* Tradition says he was killed not far from hence at a place called *Bwlch croes Jorwerth.*"

Professor Rees (*Welsh Saints*, p. 269) in noticing the saint after whom this church is called, says: "Melangell, the

daughter of Tudwal Tudglyd of the line of Macsen Wledig was the foundress of Pennant Melangell, Montgomeryshire. She was a sister of Rhydderch Hael ap Stratt Clyde; and her mother was Ethni, surnamed Wyddeles, or the Irish-woman. Festival May 27."

For the following transcript of the Legend of St. Monacella we are indebted to the kindness of the Rev. Robert Williams, M.A., of Llangadwaladr, Denbighshire, and Local Secretary of the Cambrian Archaeological Association. It is taken from one of Mr. William Maurice's MSS. in the Wynnstan Library, which was written A.D. 1640:—

HISTORIA MONACELLE.

EX. MSS. POWELLIANIS RUABONENS.

FUIT olim in Powisia quidam princeps illustrissimus nomine Brochwel Ysgithrog et consul Legecestriæ qui in urbe tunc temporis Pengwern Powys, quod Latine sonat Caput paludis Powys, nunc vero Salopia dicta est, habitabat; cuius domicilium seu habitaculum ibi steterat ubi collegium divi Ceddæ episcopi nunc situm est. At idem princeps præclarus suum domicilium aut manerium supradictum ex sua mera libertate in usum Dei simul et ipsius obsequio in elemosinam dedit et perpetuo prose et heredibus suis concessit. Cum tandem quodam die anno domini sexcentesimo quarto dictus princeps venatum transisset ad quendam locum Britannice vocatum Pennant infra dictum principatum de Powys, et ubi odorissequi canes ejusdem principis leporem excitavissent, canes leporem insequebantur, sectabaturque ille usque dum ad rubum quendam, rubum grandem et spinosum venissent. In quo quidem rubo invenit quendam virginem vultu speciosam quam

THE HISTORY OF MONACELLA.

FROM THE MSS. OF MR. POWEL OF RUABON.

THERE was in former times in Powys a certain most illustrious prince, by name Brochwel Ysgithrog, and consul (*early*) of Chester, who at that time dwelt in Pengwern Powys, which in Latin signifies the Head of Powys Marsh, but now is called Salop: (and) whose domicile or habitation stood in that spot where the college of St. Chad is at present situated. Now the same illustrious prince gave his domicile or mansion aforesaid, of his own free will, for the use of God, and at the same time from a sense of his own duty, for eleemosynary purposes, and made a perpetual grant of it for himself and his heirs. At length, when upon a certain day in the year of our Lord 604, the said prince had gone hunting to a certain place of Britain called Pennant, within the said principality of Powys, and when the hounds of the same prince had started a hare, the dogs were following the hare and he was pursuing to a certain bramble thicket, a thicket large and thorny; in which thicket

devotissime orantem et divinae contemplationi deditam una cum dicto lepore sub vestium extremitate aut ventrali cubante (facie canibus adversa) audacter et intrepide. Tunc princeps vociferans "prendite caniculi prendite" quanto magis clamabat incitando tanto remotius ac longius retrocedebant canes, et bestiolam fugebant ululantes. Demum princeps totus attonitus virginem postulavit quampridem in terris ipsius inhabitasset sola in hujusmodi deserto, virgo respondens ait hos quindecim annos nec vultum hominis interim usque modo contemplata sum; post eandem virginem rogavit cuja esset ubinam nata et oriunda, ac ipsa cum omni humilitate respondit se regis Jowchel gnatam esse de Hibernia, et propterea quod pater meus cuidam magno et generoso de Hibernia in uxorem decreverat, solum meum natale fugiens (Deo ducente) hic veni, deo et intemerratae virginis corde et mundo corpore quoad moriar servitura. Deinde quæsivit princeps nomen virginis. Cui respondens ait nomen esse Monacellam. Tunc princeps in imo corde prosperitatem virginis considerans solitariam in haec verba prorupit. O virgo Monacella dignissima, compertum habeo quod es veri Dei ancilla et cultrix christi veracissima: unde eo quod summo deo et maximo placuit, huic tuis meritis lepusculo ferociensi salutem impertire conductum et protectionem a canum incursu et persequitione rapientium et mordacium, has terras meas do et dono tibi animo quam libentissimo ad serviendum deo, et ut

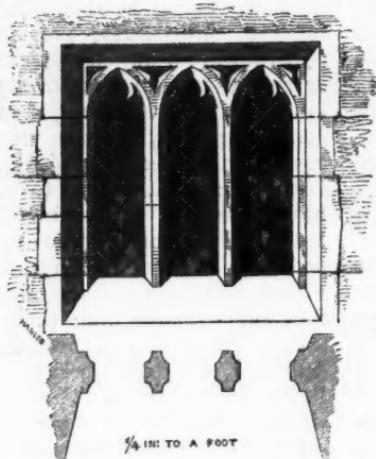
he found a certain virgin, beautiful in appearance, praying as devoutly as possible, and given up to divine contemplation, together with the said hare lying under the extremity or fold of her garments (with its face turned towards the dogs) boldly and intrepidly. Then the prince vociferating "Catch her, little dogs! catch her!" the more he shouted while he urged them on, the more remotely and further off did the dogs retreat, and fled from the little wild animal howling. At length the prince altogether astonished, asked the virgin how long she had dwelt alone on his lands, in so desert a spot; the virgin in reply said that for these fifteen years she had never in any way seen the face of man; he afterwards asked the virgin who she was, where she was born and sprung from; and she with all humility answered that she was the daughter of king Jowchel of Ireland, and "because my father had intended me to be the wife of a certain great and noble person of Ireland, I fleeing from my native soil (God guiding me) came hither, in order that I might serve God and the spotless Virgin with my heart and a chaste body until I should die." Then the prince inquired the name of the virgin. To whom she said in reply that her name was Monacella. Thereupon the prince considering in his inmost breast the prosperous, (though) solitary, condition of the virgin, broke forth into these words: "Oh most worthy virgin Monacella, I find that thou art a hand-maiden of the true God,

sit perpetuum asylum refugium et tutela pro tui nominis (virgo præclara) honore, et nec rex nec princeps tam temerarius aut deo audax esse studeat ut quenquam istuc fugientem masculum aut foeminae tua protectione in his tuis terris gaudere et frui cupientes extrahere quovismodo præsumat dum modo sanctuarium tuum aut asylum nullatenus contaminent aut polluant. Alioquin si quis sceleratus tuo sanctuario gaudens foras quippiam malefaturus exierit, tunc liberi tenentes dict' abbates tui sanctuarii et soli de ipsis sceleribus cognoscentes si reos desuper et culpabiles ipsos invenerint officiariis de Powys tradere et deliberare puniendos procurent. Hæc virgo Monacella deo gratissima vitam egit (ut præmittitur) solitariam eodem loco per xxxvij. annos. Ac lepores, feræ bestiolæ, haud secus quam cicures aut mansuetæ belluae apud eam singulis diebus familiares in omni vita fuere per quos etiam (divina aspirante clementia) miracula et varia intimo cordis affectu invocantibus auxilium et favoris gratiam potentibus non desunt. Post mortem dicti principis Brochwel illustrissimi Tyssiliaw filius ejus tenuit principatum de Powys. Deinde Con-an frater Tyssiliaw. Postea Tambryd. Deinde Gurmylk et Durres claudus qui omnes dictum locum Pennant Melangell perpetuum sanctuarium asylum seumiserrorum refugium tutissimum fore (actadieti principis confirmantes) sanxerunt. Eadem virgo Monacella virginis quasdem in eadem patria instituere et informare ut sacrè et pudicè in dei amore per-

and a most sincere worshipper of Christ; wherefore because it has pleased the supreme and almighty God, for thy merits, to give safety to this little wild hare, with safe conduct and protection from the attack and pursuit of the ravenous and biting dogs, I give and present to thee, with a most willing mind, these my lands for the service of God, and that they may be a perpetual asylum, refuge, and defence, in honour of thy name, O excellent virgin; and let neither King nor Prince dare to be so rash or bold towards God as that, any man or woman fleeing hither, and desiring to enjoy protection in these thy lands, he should presume to drag forth, provided that they in no way contaminate or pollute thy sanctuary or asylum. On the other hand, if any malefactor enjoying (the privilege of) thy sanctuary, shall go forth in any direction to do harm, then the freeholding abbots of thy sanctuary,¹ who alone take cognizance of their crimes, if they afterwards find the offenders and culpable persons, and take care that they be given and delivered over to the officers of Powys to be punished." This virgin Monacella, so very pleasing to God, passed her solitary life (in the way mentioned above) for 37 years in this same place. And the hares, wild little animals, just the same as or tame animals, were in a state of familiarity about her every day throughout her whole life; during which time also, by the aid of the Divine Mercy, miracles and various other favours were

¹ There is some obscurity in the original Latin at this place.

severant et viverent omni cura et diligentia studuit quæ divinis obsequiis intente et dies et noctes nihil agentes aliud transigebant. Deinde statim ut ipsa virgo Monacella ab hac vita migravit, quidam nomine Elisse venit ad Pennant Melangell qui easdem virgines stuprare rapere aut polluere cupiens miserrime expiravit et subito perit. Quisquis dictæ virginis libertatem et sanctitatem premissam violaverit divinam in hac parte ultiōnem raro visus est evitasse, prout quotidie cernere licet: laudes deo altissimo et suæ virginis Monacellæ.



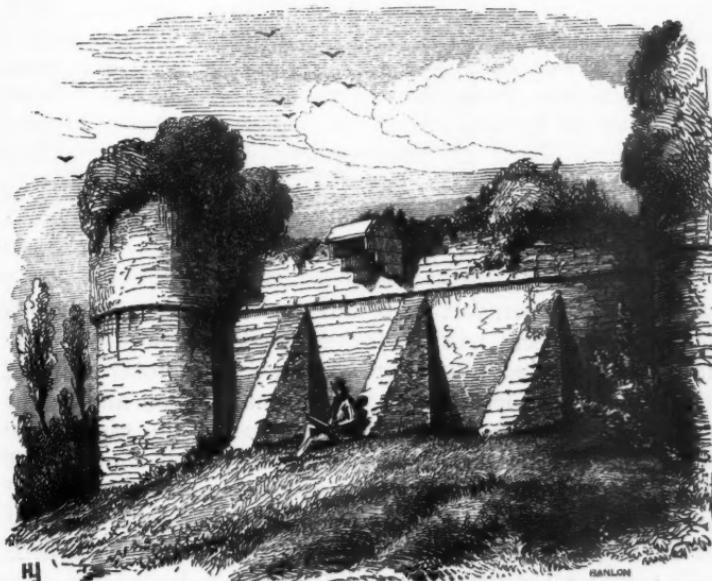
tioned liberty and sanctity of the said virgin, has been rarely seen to escape divine wrath on this account, as may be daily perceived. Praises be to the Most High God and to His Virgin Monacella!

(To be continued.)

not wanting to those who asked for her aid, and sought her favour with inward devotion of heart. After the death of the said most illustrious Prince Brochwel, his son Tyssiliau held the principality of Powys; then Conan, the brother of Tyssiliau; afterwards Tambryd; then Gurnykl and Durres the lame; all of whom sanctioned the said place of Pennant to be a perpetual sanctuary, asylum, or safe refuge of the wretched, (thereby confirming the acts of the said prince.) The same virgin Monacella, with all solicitude and diligence, took care to appoint and instruct certain virgins in the same (part of the) country, in order that they might persevere and live holily and modestly in the love of God, and should pass their lives in the service of God, doing nothing else day and night. After this, as soon as the virgin Monacella herself departed this life, a certain man, by name Elisse, came to Pennant Melangell, and wishing to violate, ravish, and pollute the same virgins, died there, and suddenly perished in the most dreadful manner. Whoever has violated the above men-

MONA MEDIÆVA.

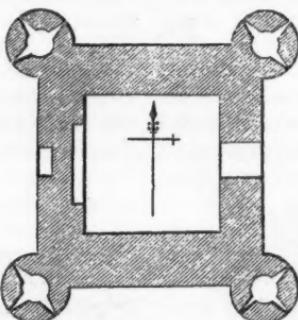
No. X.



W. View of Castell Lleiniog.

PENMON. In this parish, which is rich in mediæval remains, we find one of the earliest specimens of military architecture extant in the island. A small stream runs into the sea about half-way between Llanfaes and Penmon, and is now not much more than a deep brook flowing through a sandy and marshy valley. It is not improbable, however, from the conformation of the sides of this valley, especially at its entrance, and from various geological reasons connected with this part of the island, that the tide once came up the stream, or that at all events it was a river that admitted of being navigated by boats. About a quarter of a mile from the present limit of high-water, and on the north-eastern side of the valley, on an elevated bank, rises a conical mound about forty feet in altitude, and one hundred and fifty feet diameter, surrounded by a carefully formed ditch twenty feet

wide. Upon the summit of this mound is placed a small square fort, with a circular tower at each corner. The



Plan of Castell Lleiniog.

walls are only ten feet high, but may have risen to twelve feet when perfect; and the towers themselves do not appear to have exceeded fifteen or sixteen feet in total altitude. Each tower is pierced with three small loops, and might each have admitted of as many archers at the same time, while the interior dimensions of the fort itself shew that it was intended only for a very small garrison. The central portion was probably covered over, so as to form some kind of lodging, and there was a walk all round on the ramparts, still existing, though the middle space has been used as a garden. On the western side, the exterior of which is represented in the engraving, is a curious sink-hole in good preservation. The architecture of the whole building is perfectly plain; no arches, no decorations, no sculptured, nor even squared, stones remaining any where about it;—and hence it is difficult from internal evidence to assign any positive date as to its erection. The occurrence of buttresses at equal intervals along the face of each curtain, and the form of those buttresses, would induce a suspicion that it must be of later erection than what is to be inferred from the traditional history of the spot. Nevertheless it is very possible that these buttresses did not form any part of the original place, but were added at a subsequent period, when the pressure of the soil within might have been feared, as communicating an outward thrust to the walls.

There are no traces of any regular entrance; but the eastern curtain either contained it, or a breach has been

purposely made in it, since the present access to the interior is thus attained.

Pennant, who quotes a Danish historian, and also Giraldus Cambrensis, gives the following account of it:— Pennant's *Tour*, vol. ii. p. 248. “A little further is Castell Aber Llienawg, a small square fort, with the remains of a little round tower at each corner. In the middle one stood a square tower. A foss surrounds the whole. A hollow way is carried quite to the shore, and at its extremity is a large mound of earth, designed to cover the landing. This castle was founded by Hugh Lupus, earl of Chester, and Hugh the Red, earl of Shrewsbury, in 1098, when they made an invasion, and committed more ravages on the poor natives, especially on one Kenred, a priest, than ever stained the annals of any country. Providence sent Magnus, king of Norway, to revenge these cruelties. His coming was to all appearance casual. He offered to land, but was opposed by the earls. Magnus stood in the prow of his ship, and calling to him a most expert Bowman, they at once directed their arrows at the earl of Shrewsbury, who stood all armed on the shore. An arrow pierced his brain through one of his eyes, the only defenceless part. The victor, seeing him spring up in the agonies of death, insultingly cried out, *Leit loupe*—“*Let him dance.*” Torfael. *Hist. Norveg.* iii. 423. Girald. Camb. *Iter. Camb.* 867.

It will be observed that Pennant calls the spot *Aber Llienawg*; but Rowlands, in his *Antiquitates Parochiales*, (see *Arch. Camb.* vol. i. p. 312) says, “*Lleinio vel Porth Lleinio, prope Penmon, Linoci cuiusdam titulo insignitur.*” It is at present known by the name of Castell Lleiniog, which comes near to the appellation given it by the learned historian of Anglesey; and the word *Porth*, used by him, confirms the conjecture, that vessels may have been able at a former period to mount the stream.

The “hollow way” noted by Pennant has now disappeared, but the “large mound of earth” still remains; yet even this is now scarcely to be approached except by small boats at high tide.

It is by no means improbable that the fort, as it now stands, was erected at the period assigned by Pennant; and, if so, it must be considered as a valuable relic of that early age.

The remainder of its history is thus briefly given by Pennant : — “This fort was garrisoned as lately as the time of Charles I., when it was kept for the parlement by Sir Thomas Cheadle ; but was taken by Colonel Robinson in 1665 or 6.” (Plas Gwyn MSS.)

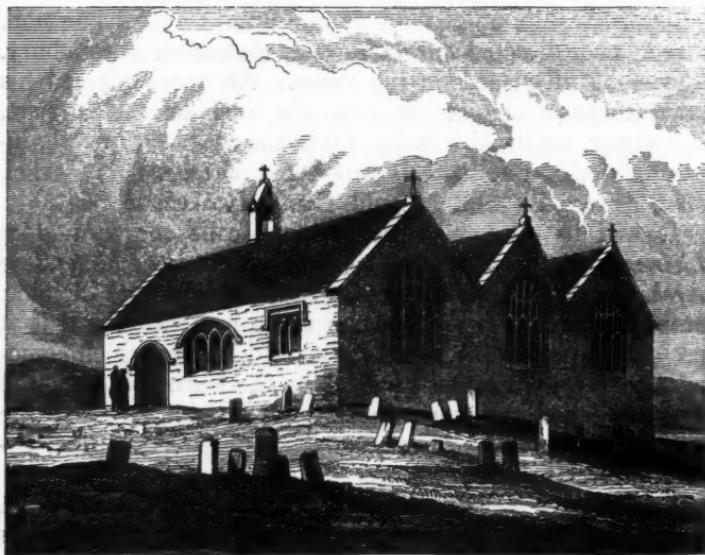
At the present moment the mound is thickly grown over with trees and underwood, and, with the ruined building, constitutes one of the sweetest and most picturesque spots of this highly beautiful neighbourhood.

In the valley beneath is a well, noted, all the country round, for its good qualities in curing various maladies.

H. L. J.

ARVONA MEDLÆVA.

No. III.



S. E. View of Llangwynhoydyl Church.

THE church of this parish, which is now commonly spelt Llangwnadl, is situated in a very picturesque spot on the western side of the promontory of Lleyn, in the county of Caernarvon, not far from the sea, about three miles on the

Aberdaron side of Tydweiliog. It is approached from the main road by following the course of a little torrent, which “winds its gurgling way” through a miniature ravine, a bed which must at one time have groaned beneath the weight of a much larger stream. A few trees, apparently coeval with the old church itself, stretch their venerable arms around, and shield it, as it were, from the vulgar eye. It is not seen, embosomed as it is in this romantic and sequestered spot, until the visitor arrives within about fifty yards of it; a rustic bridge is then passed, and the ancient triple-bodied edifice breaks abruptly upon the view. It is a spot of which the calm serenity peculiarly fits it for the residence of a recluse, and it was no wonder that the holy personage, St. Gwynhoydyl, (who, as tradition records it, here led an eremitical life,) chose this little oasis in the desert; for here, in deep retirement, with nought to disturb quiet save the “babbling brook” and the balmy flower, the mind might be given up to contemplation of the Creator’s works far from the hum of the world.

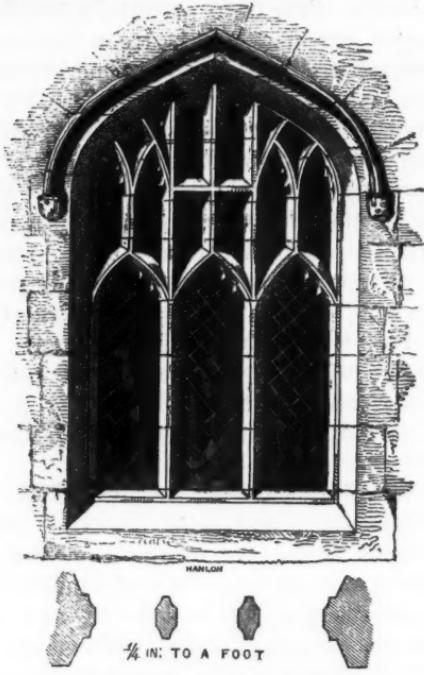
The church is forty-six feet long, by fifty-seven feet six inches wide, externally, and is triple-bodied, consisting of three nearly equal aisles, the southern one being of rather a later date than the others. Over the middle aisle, at the western end, stands a single bell gable, and below is the original pointed doorway which formed the principal entrance to the church. This aisle is separated from the two side ones by three arches; those on the northern side being of an earlier character than those on the southern. The former are of one order; four centred, of discontinuous curvature, with a recessed moulding on an octagonal chamfer, and resting without imposts on plain octagonal piers without bases. On the easternmost of these piers, which is half imbedded in the wall, is the following inscription, divided according to the sides of the pier itself:—

IHS S GWD JACET	IHS NPO RIC
-----------------------	-------------------

and on the next pier, to the westward, in a similar position, running all round it, is this inscription:—

DEC EDÉS EDIFICA TA EST IN ANO DM
I HS

It has been supposed by Pennant, and others, that a date could be read at the end of the upper line; but it cannot now be decyphered, if it ever existed.



Eastern Window of Llangwynhoydyl Church.

The eastern window of this aisle, which is the same as that in the northern, is of good design and workmanship. It consists of three lights cinque-foliated, with hollowed chamfers, and vertical tracery in the head of the arch. The label is terminated by a head on the southern side, but by a plain return on the northern. A plain screen extends across this aisle between the piers next to the altar. The font which stands immediately to the west of the second pier, on the south, from the doorway, is an octagonal basin, on a similar shaft and base. Its sides are sculptured, and bear respectively a fleur-de-lys, between four pellets; a rose of five petals; a human head; a rose of four petals between four pellets; a child bearing a cross; the sacred monogram IHS; a mitred head; and the eighth side is blocked up by the pier against which it is placed.

In the eastern window of this aisle are a few fragments of stained glass; among which is a head of the Saviour bearded with a cruciferous nimbus; the head of a virgin crowned with rays emanating from it; and the upper portion of a figure of the Virgin Mary with the infant Saviour in her arms, the nimbus round her head, contrary to all practice, charged with a cross; a distinction never accorded except to one of the persons of the Trinity.

The northern aisle, which has hitherto been used for a school, and boarded off from the nave, is entered by a small door near the north-western corner, and has a single pointed loop in the western wall, and another in the northern. Its eastern window is identical in design with that of the middle aisle; and this leads to the inference that the two aisles were executed at the same period, on the removal of a much older edifice; the central aisle being used for parochial purposes, and the northern being intended for a private chapel, or chantry, belonging to some neighbouring family of eminence.

The southern aisle, which was probably erected for a similar purpose with the northern one, has its arches moulded on their lateral chamfers rather more carefully than those in the northern aisle; they are four-centered, and rest on the capitals of octagonal piers. The latter have on their alternate, and smaller sides, recessed mouldings, and rest on bases of good dimensions. In the southern side is a four centered doorway, with boldly recessed mouldings in the jambs; and near this was formerly placed a stoup, now removed. Near the east end is a square-headed window of two lights, trifoliated; and the eastern window is of three lights, like those of the other aisles, with tracery very similar in the head of the arch.

This church is about to undergo a thorough reparation and restoration, from the designs of Henry Kennedy, Esq., to whose kindness we are indebted for the illustrations of the edifice. A four-centered window of three lights is to replace the doorway in the western end; and similar windows are to be introduced into the northern and southern walls of the church, as will be perceived by the general view of the building given above. The gables, with the whole of the church, will receive a most effective repair, and a new bell-gable will be erected in the same place as the actual

one. The whole of the interior will be furnished with benches with open ends, and the pulpit and reading-desk will be placed immediately westward of the screen.

Professor Rees, in his *Welsh Saints*, p. 236, makes the name of the saint after whom this church is called, to be Gwynodl; and assigns to the same personage the male gender. He says that St. Gwynodl was one of the sons of Seithenyn, the chieftain to whose folly tradition assigns the irruption of the sea into the Cantref y Gwaelod, in Cardigan Bay. St. Gwynodl and all but one of his brethren, the Professor observes, were members of the college of Dunawd, at Bangor Iscoed; and that one Arwystli Gloff was a recluse at Ynys Enlli,—Bardsey Isle.

Pennant, who knew of this place, apparently, only by hearsay, and has given the inscription erroneously, calls the saint “a holy lady who lived in very early times;” an idea given nearly in the same words in Gough’s *Camden*: “In that church of Llanginodel is an inscription to some holy woman. *Hic jacet Gwen Hoedl.*” The inscription given in the former part of this article is, however, the true one; and the contraction on the stone over the S, being a straight bar, would run rather in favour of the abbreviated word being *Sanctus*, instead of *Sancta*.

T. L. D. JONES PARRY.

Madryn Park.

ORIGINAL CONTRACT OF AFFIANCE BETWEEN
EDWARD PRINCE OF WALES, AND
ISABELLA OF FRANCE,

DATED AT PARIS MAY 20, 1303.

Communicated by George Grant Francis, Esq., F.S.A., Corresponding Member
of the Society of Antiquaries of Scotland,
Local Secretary in Glamorganshire to the Cambrian Archaeological Association,
&c. &c.

DOCUMENTS which have outlived the vicissitudes of five centuries have claims on the attention of the Archæologist; but when they have reference to personages of note their importance increases, and the details they afford will instruct the historic, as well as the curious reader. The deed which I now have the pleasure of sending for insertion in the

Archæologia Cambrensis will, I feel assured, be admitted as a fitting addition to its pages.

Of all the monarchs who have filled the English throne, perhaps there is not one more calculated to point a moral, or adorn a tale, than Edward the Second. Ushered into life amidst the frowning battlements of the magnificent castle of Caernarvon — receiving homage when but a few days old, from the rude and valiant sons of the scarce conquered Welsh — affianced, and eventually married to the daughter of the potent king of France — beloved by his favourites, and despised by his nobles — hated and sacrificed by his wife and son — driven from his throne — treated as an outcast, and, finally, suffering a secret and most cruel death — the unfortunate Edward may truly be said to furnish one of the most remarkable instances on record, of the instability of human happiness and grandeur !

Prince Edward was to have had the daughter of Guy Earl of Flanders to wife, but his father being at war with the king of France, the latter seized and detained the intended bride. On the conclusion of a truce between the two kings, and the marriage of Margaret of France with Edward the First, the Prince was affianced to Isabella¹; and we are told by the historian Speed² that in 1309, "the marriage of young Isabel, daughter of Philip the Faire, King of France, was performed with wonderfull magnificence at Bolein, at which solemnitie were present, besides all others, the King of France, father to the bride; the King of Navarre, his sonne; the King of Almaine; the King of Sicill; Marie, queene of France; Margaret, queene dowager of England; her daughter, the queen of Navarre; there was also present Peirs of Gaveston."

It may not be amiss here to note, that it was through Isabella the English monarchs laid claim to the throne of France, and continued the title on their coins, &c., till late in the reign of George the Third.

ORIGINAL.

"A tous ceus ces psentes lettres
vront et ront. Looye filz du
Roi France Evens de Eureux

TRANSLATION.

To ALL who shall see and hear
these present letters. Louis son
of the King of France³ Evens

¹ Baker's Chronicles, p. 209.

² Speed's England, p. 651.

³ Afterwards Louis X., surnamed Hutin, who succeeded Philip the Fair in 1314.

Rob^t de Bourgoigne et Jehan de Bretaigne dux et Pierre Sires de Chamblie ch^r et Chambellan fire Sér le Roi de France Messages et pair du dit Roi a ce establis Salut. Nous fesons savoir q̄ cōme il ait este pñoncie par le pñ cōme par . . . psone et cōme Benoit Gaytan par la . . . li q̄ mariage se face de Mons Edd filz du roi d'ngleletre et de Madam Yssabel fille le roi de France nře Seign^r devant dit come elle vendra en a age de faire mariage dedans les q̄tre mois aps ce q̄ il en ara este req's depar nře dit Seign^r le Roi o douaire de dix et uoit mile lör de tournois petiz de rente sur certainnes conditions et peinnes mises et nostees en la pnōciacion desus dite et ces lettres faites sur ce. Et q̄ ut au dit mariage il ait oste les épeschemēz q̄ i estoient ou poaient estre par raison de lignage et ait dispense par auctorite dapostele et emps la dite pnōciacion aucunstratiez et acorzh aient este euz et faiz . . . entre les Messages et pair des diz rois conditions et peinnes mises et nostees q̄ ut a la fmēte du dit mariage si cōme elles sont plus pleinement contenues ce lettres faites sur ce. Nous la pnōciacion les traitiez et les acorzh desus diz et chacun de ceus sous les peinnes et sous les conditions

of Evreux¹ Robert of Bur-gundy² and John Duke of Bri-tany³ and Pierre Sires of Cham-bli, knight and chamberlain of our Lord the king of France Envoys and peer⁴ of the said king to settle this matter, Greeting. We make known that whereas it has been declared by the Pope⁵ as by . . . and as Benoit Gaytan, by the . . . that marriage be contracted between Mons. Edward son of the king of England and Madame Isabel daughter of the king of France our Lord before said. [That she shall be paid] when she shall come of age to be married, within four months after it shall have been required of him, by our said Lord the King, a dower of eighteen thousand⁶ French livres of yearly revenue on certain conditions and penalties put and noted in the declaration aforesaid, and these letters made concerning it. And that at the said marriage they may remove the impediments that did or might exist by reason of lineage, and having dispensed by apostolical authority with the hindrances to the said declaration, no treaties or agreements having been had or made between the Envoys and peer of the said kings the conditions and penalties put and noted to the ful-

¹ A town in Normandy.
² Louis X.

³ Third Duke of that name, uncle of

⁴ Earl of Richmond, in England, ob. 8 Edward III., cousin of Edward II. through Beatrice, daughter of Henry III.

⁵ Or Plenipotentiaries, persons fully empowered.

⁶ A dispensation was necessary, from Edward the First's second wife, Margaret, having been aunt to his daughter-in-law, herein contracted to Edward II., as in part recited, further on in the deed.

⁶ Dix-huit.—Eighteen thousand livres of Tours. The rate of money was a fourth higher at Paris.

desus dites cōme Messages et pair du dit frē Seignr le roi en nō de li pour ses hoirs et pour ses successeurs et pour Madame Ysabel desus dite ratefions agreons et aprouvons et pñetos en nō du dit frē Seignr le roi a les tenir garder et accomplir fermement sur les piennes desus dites. It les dites Contes de Savoie et de Nicole cōme Messages et pair du dit Mons Edd. filz du dit roi d'ngleterre pour li et en nō de li fiancerent psement en la psence du dit frē Seignr le roi de France et de haute dame Madam Jehanne par celle meme grace reine de France mere de la dite Madam Ysabel, icelle Madam Ysabel psen³ et recevāt elle psenz ses diz parens et les diz pouveurs recevant fiança le dit Mons Edd. en la mains de honor Pere Giles par celle meme grace Arceveque de Narbon Sur lespeines et sur les cōditions desus dites. En tēmoig de la qle chose nous avō fait seiller cēs lettres de nos seaus. Doñā a Pār le vintieme

filment of the said marriage, as they are more fully contained in these letters made concerning it. We, the declaration, the treaties and agreements aforesaid,¹ and each of them, under the penalties and under the conditions aforesaid, as Envoy and peer of the said our Lord the King in his name, for him, for his heirs and for his successors, and for Madame Isabel aforesaid, ratify, agree, and approve. And [promise] in the name of our Lord the King, to hold, keep, and accomplish them steadfastly upon the penalties aforesaid. [Moreover] the said Counts of Savoy² and of Nicole³ as Envoy and peer of the said Mons. Edward son of the said King of England, for him, and in his name, do affiance at this time, and in the presence of the said our Lord the King of France, and of Her Highness Madame Jane by the same grace Queen of France, mother of the said Madame Isabel,⁴ Madame Isabel herself being present,

¹ These, and similar words elsewhere, evidently refer to other deeds necessary in so important a transaction.

² Although I do not find "Earl of Savoy" amongst the titles of the Earl of Richmond, his ancestor was Peter of Savoy, and The Savoy Palace, London, belonged to this family.

³ Henry de Lacey, "Count de Nicole," i.e. Earl of Lincoln, an eminent noble, and favourite of Edward I., "who gave him the lands of Denbigh in Wales, where he began the town of Denbigh, walling it, and building a castle, on the front of which was his statue in robes." He was exempted from military service on his being Ambassador to France, 31 Edward I., A.D. 1303. He died at his house, Lincoln's Inn, London, 1310.

⁴ "Isabel, daughter to Philip the Faire, King of France, (sister to Lodowicke Hutin, Philip le Long, and Charles the Faire, all kings of France,) was married to Edward II. at twelve years of age, in Our Lady church of Bulloigne, the 22nd of January 1308. She was his wife 20 years and his widow 30 years, and lived three score and three years. She died at Risings neere London, 22nd August 1357, and was buried in the middest of the Gray Fryers' quire, in London, 27th of September following." — Speed, p. 666.

jour de mai En lan de grace mil
trois ceñz et trois."

and receiving them in the presence of her said parents and the said authorities, and accepting the affiance of the said Edward in the hand of honour, by Father Giles, by the same grace archbishop of Narbonne under the penalties and under the conditions aforesaid. In testimony of which we have caused these letters to be sealed with our seals. Given at Paris the twentieth day of May in the year of grace One thousand three hundred and three.

(L. S.)

3.

(L. S.)

1.

(L. S.)

2.

DESCRIPTION OF THE SEALS.

"EVENS OF EVREUX."

1. *Obverse.* In red wax, originally about three inches in diameter, has unfortunately lost nearly the whole of its inscription; the field is charged with a knight on horseback, admirably executed; he is armed in chain mail, covered with the flowing surcoat of the period; a sword in his right hand secured by a chain, on his left arm a heater shield charged with his arms, viz: *Semée of fleur de lis, surmounted by a Bend*; these arms likewise enrich the trappings of the horse, and the ailettes attached to the shoulders of the knight; the helmet is conical, with square barred vizor; while an elegant nodding plume of feathers surmounts the horse's head. *Reverse.* The Secretum is inscribed **SIGILVM COMITIS ERROICENSIS** surrounding a heater shield in a trefoil, with the same armorial bearings as on the obverse.

"LOUIS, SON OF THE KING OF FRANCE."

2. *Obverse.* It is of dark green wax, one and three-quarter inches in diameter, inscribed **SIGILLV IS I C** In the field a large *fleur de lis*, in base a *castle* and small *heater shield*, the arms on which are illegible, at top two small *fleurs de lis*. *Reverse.* The Secretum is charged with the arms of France on a heater shield, but the inscription is illegible.

This Seal does not belong to the deed.

3. *Obverse.* ** SIGILL . EDW . . . REGIS . AGL .
A P V D . L I N C O L N I A . The field occupied by a heater
 shield suspended by its strap, bearing the arms of England, viz:
three Lions passant gardant, on each side *two sparrow hawks*.
Reverse. ** PRO . LANIS . ET . COREI
A N D I S . Centre occupied by the *three Lions of England*.
 This seal is two and a quarter inches in diameter, and was
 evidently tied up with the deed by mistake; it is the seal of
 the staple at Lincoln.

A few words as to the document itself. On the establishment of the Literary Institution in this town in 1835, I anxiously sought out any and everything likely to add to the interest of our then infant museum; amongst others, my friend, Dr. Nicol, brought from his stores a small box containing sundry musty parchments and curious seals, several of them sadly decayed; the foregoing interested me much, and being in extremely tender condition, I carefully backed it with tissue-paper, mounted it on a panel of oak, glazed and framed it, inserting the three seals which were found tied up with it. It now adorns the study of the worthy Doctor; would that it were transferred to the museum, with his other donations.

We know from the Records, that when Edward II. fled from Bristol for Lundy, and was driven by contrary winds to land in Swansea Bay, a number of the national archives were placed by him for security in Swansea Castle; that commissioners were afterwards sent by Isabella to fetch and restore them to the Tower; but whether this deed by chance or intention escaped them and has remained here ever since, can be only matter for conjecture. I conceive I have but done my duty as an archaeologist, in first preserving the deed, and in now committing its contents to the security of your pages.

GEORGE GRANT FRANCIS.

Burrows Lodge, Swansea, March 18th, 1848.

THE COUNCILS AND PARLIAMENTS OF SHREWSBURY.

SECTION V.

ON the 29th of August, 1241, David addressed a letter to the English monarch, in which, besides offering to release

Griffith and his son from prison, as well as others whom he held in restraint, he promised to abide by the judicial decision of either country as the case might be, respecting the possession of his brother's territory, that he would reimburse Henry for the expenses of the war, and pay the usual homage. These with several minor concessions he swore to on the holy cross, which was carried before him, and confirmed them in the royal tent at Rhuddlan the day following.¹ He moreover engaged to keep the peace towards England, binding himself and heirs faithfully and constantly to serve the English crown, and that if ever they receded from the service due towards Henry and his successors, their lands should be for ever forfeited. One naturally considers such surrenders as these both full compensation for the past, and sufficient security for the future, since it is difficult to conceive what further humiliation either personal dignity or the honour of offended nations could require. But such degradation was incapable of appeasing the secret ambition of the relentless monarch, who, already bent upon enslaving his own subjects, would treat with all the unfeeling injustice that a haughty and treacherous disposition could suggest, a prince, who, no longer an antagonist, fell as a suppliant before the feet of his conqueror. From a document quoted by the historian of Shrewsbury, it may be inferred that David had already complied with the harsh stipulations of the treaty of Rhuddlan. The learned author of the most valuable contribution to local history which our country has produced, and whose narrative of the intercourse betwixt the English and the Welsh does not usually treat the latter with much sympathy, confesses, however, on this occasion, whilst adverting to these circumstances, that the litigious spirit of Henry continued to press harder conditions upon his unfortunate nephew, and he admits that the new concessions the prince covenanted to make, were not likely to be of long duration. It must, in fact, be granted, that a monarch who looked upon cunning and rapacity as the natural accomplishments of royalty, and whose general course of action was directed by a spirit of cruelty and revenge, would seize upon any, the first, pretence for annihilating his helpless rival. The period soon arrived that gave him a fresh opportunity of exercising his merciless prerogative. At the late interview at Shrewsbury, Senana,

¹ Rot. Pat. 25 Hen. III. m. 1, Rymer, v. i. p. 242.

the wife of Prince Griffith, came as a mournful suitor on her husband's behalf, and as we have seen, offered her own sons, David and Roderic, as hostages for her imprisoned husband's fidelity. She presented herself at the last Council, imploring the intervention of a powerful king, beseeching him by all the claims that kindred and oppression could make upon his sense of humanity, to mediate for the release of the royal captive. And moved by a prospect of turning her cause of distress into an instrument for his own purposes, Henry demanded the liberation of his nephew; yet it was but to transfer the charge of the unhappy prince from the sea-girt rock of Criccaeth, to a custody more secure. The locality was indeed changed, the wild music of the ocean no longer fell on the wretched prisoner's ear, but the keepers were still equally unnatural and devoid of pity. Walter Gray, archbishop of York, was appointed to take care of the royal prisoner, who with his son Owen, was carried to London and consigned to the Tower. He had still one faithful friend left to him in his troubles, whose courage and sympathy never wearied; the bishop of Bangor made another effort on his behalf, but it was ineffectual. Shortly afterwards, Griffith himself made a last struggle for liberty, and endeavoured to elude the vigilance of his keepers; attempting to let himself down from the top of the building, by a line formed out of the bed-clothes and hangings of his prison, he fell headlong to the ground, and miserably perished in the tower ditch.¹

From this time, David being left without a rival to the throne, there were no more intestine divisions amongst the Welsh, though the jealousies existing betwixt the two countries burned as actively as ever. The removal of one of the princes brightened the prospects of Henry III., and gave him fresh confidence in completely reducing the kingdom to sub-

¹ Rot. Pat. 28 Hen. III. m. 6. Henry allowed his nephew a mark a day for his subsistence, whilst in custody. The Liberale Rolls, 25 Hen. III. m. 5, have an entry commanding the sheriff to find reasonable sustenance for Griffith, son of Llewellyn, and other Welsh prisoners, whom the king had sent to be safely kept in the Tower of London. Dated, Chester, Sept. 4. An entry on the Patent Rolls, 28 Hen. III. m. 6, further states that the king will not attribute to the archbishop of York, the accident which befel Griffith, son of Llewelyn, late prince of North Wales, who in trying to escape from the Tower of London, fell and broke his neck, nor the escape of the other Welsh prisoners, which occurred through the negligence of the king's servants, in whose custody they were. Dated, Westminster, Sept. 30.

jection, an object he never lost sight of, though he finally attained it only by the loss of much military glory, by personal disgrace, and the natural death of the ruler who had proved such a valiant assertor of the national liberty.

The next heir to the Welsh throne was Sir Roger Mortimer, in right of Gladys, daughter of Llewelyn ap Jorwerth, but the nobility, deeming that an Englishman would scarcely feel the same intense devotion to their cause as a ruler chosen from the line of their ancient race, set aside his legal pretensions, and elected Owen and Llewelyn, the two sons of Griffith. This decision gave general satisfaction to the Welsh, and became the means of enabling them to consolidate their power as well as preserve the peace betwixt the two countries. Yet we must not omit to mention that it was a peace purchased by concessions more severe than any previously extorted. For, besides giving up four cantrefs, all that portion of territory lying betwixt the frontiers of Cheshire and the Conwy, which may be said to embrace the modern counties of Denbigh and Flint, they agreed to hold the remainder of their kingdom by the tenure of military service. Thus reduced to a state of complete vassalage, the often denied homage followed as a natural consequence. Limited as they were, the Welsh were now left to enjoy the fruits of this discreditable and enforced negotiation, and having no longer any apparent chance of ameliorating their political condition, their turbulence broke out within themselves. Civil discord and fraternal strife placed in the end Llewelyn on the throne, of which, amidst continual warfare, he retained firm possession for several years. Outbreaks and conflicts on the Borders were frequently arising during the ensuing period, and we read of little else than a recurrence of events similar to those hitherto described. Affrays on the Marches, alternate aggressions, unjust encroachments, pillage, summary vengeance, temporary cessation from hostilities, and a short truce, are the common facts detailed in the transactions of this period, and if we meet with any variation of the narrative, it is only found in the change of fortune from the arms of one assailant to the other, or in the unscrupulous disregard for ratified treaties. At this more advanced age of civilization we look with amazement at the actions of men so remorseless and mutually cruel. We seek in vain for something to palliate their ex-

cesses, for something which shall throw a veil over their unrestrained violence, and wash out the stain of their crimes, but we can perceive nothing. The worst passions of the human heart were called into exercise, and the guilty vengeance, if provoked by one party, met with sanguinary and quick redress. We see all the moral instincts and faculties of men eclipsed, and the soul darkened to a sense of truth and justice, and all the energies of two great people converted into the fearful elements of inextinguishable hatred, desolation, and bloodshed.

Occasionally there was a pause, not less called for by the general voice of humanity than by absolute necessity. It was during one of these unhappy respites from contention, that Henry made another endeavour to place the relations of England and Wales on an improved footing. The wish might have arisen from a selfish motive, but at all events it proclaimed to the world the semblance of a desire for peace on his part when he again attempted this adjustment of the existing dissensions. In Llewelyn, who now ruled the affairs of Wales, he found no unworthy descendant of his illustrious namesake. Like a true vindicator of national freedom, he had conducted the business of his principality with vigour, and stood out for his rights, with great inferiority of numbers, as firmly as his circumstances would allow. He never quailed before his more powerful adversary; it may be said he rather courted than shunned the chances of hostile collision. Suddenly there arose a threatening cloud in the distance. The scattered elements of confusion had been slowly gathering to this point for some time past, but Henry's attention had been arrested by other troubles; and the state of Wales was unperceived, or, at least, it did not openly attract his attention. It was nearly twenty years since the last Council had been formally convened to Shrewsbury; and, during this long interval, Henry had been fully occupied by the menacing attitude of his own subjects. He had experienced the distrust of his parliament. The clergy and nobility had put some restraint in their national council upon his demands, (January, 1244;) they had, upon another occasion, (November 3, 1244,) positively refused an aid against the Welsh; they had given significant utterance to their grievances, (February 12, 1248;) they had resolved upon withholding their supplies, (January

27, 1253;) insisted on his faithful observance of the English charters and liberties; and wrested from him an unfettered Council, or what, in modern technicality, would be called a popular mode of representation. The spirit of the English was completely roused, and, for a while at least, a check was imposed on the monarch's arbitrary practices. All this should have taught him the value of timely concessions and moderation; but the lessons of wisdom were only enforced upon him by bitter necessity, or the sword; and the aristocracy, for the contest lay with them rather than with the people, had much peril to undergo before they obtained redress or security. The king was fated to propound a constitutional problem for the benefit of futurity. It was partially understood in the Parliament of Oxford, but more fully proved on the downs of Lewes; and posterity has echoed the justice of the solution. The remote consequences of the baronial struggles could not be foreseen by those who were the actors; they perceived but faintly the rising image of liberty—the outline was shapeless and indistinct—yet they were enlightened by its halo. They caught a glimpse of its effulgence, and pursued it with all the enthusiasm of patriots and heroes; and when at last, after a series of civil wars, they grasped the object of their inspiration, and with earnest eagerness infused its spirit into their institutions, it was done with calmness and prudence. Their hands rested from violence, and they converted the results of their triumph into instruments of peace. They were content to lay the foundation of a dynamical polity, which kept progressively extending, until it has arrived at its present developement, when we see the lowest degrees of right as equally respected as supreme authority and the most hallowed dignity. The state of England was undergoing this kind of active fermentation during the twenty years intervening since the last Council; and the elements of civil discord had not subsided, when Henry found it necessary to turn his thoughts once more to the threatening prospects of the Welsh frontiers. He accordingly ordered his army to meet him at Shrewsbury, on the nativity of our Lady, (September 8, 1260,) to overawe the insurgents. For ten years the principality seems to have lain in profound repose, only interrupted at the close of this period by the malicious misrepresentations of the Mortimers, or others of

the nobility, who had never been favourable to the ruling dynasty. Llewelyn had occasion to justify his conduct against their malevolence, in epistles addressed on various occasions to the English court; and he had too much reason to make complaints of the incursions of the Marches Barons.¹ Preparations for active warfare with the Welsh were announced in writs to the several bishops, in 1257, and they were summoned to furnish aid on the occasion.² During this year several conflicts took place, and the confederacy, formed generally amongst the Welsh, most frequently gave a prosperous turn to the chance of war. In the following year the celebrated convention was held at Oxford, and we find safe conduct granted to Llewelyn's envoys, which shows that the duration of tranquillity was still precarious. The people were generally looking forward to some important change in the government of England for this assembly. Nor were they deceived in their expectations; for it had the effect of entirely disorganising, for a time, the existing prerogatives of monarchy, by temporarily throwing the king, as a captive, into the hands of some of his own most powerful and ambitious subjects. His weakness and misconduct, his necessities and extravagance, had alienated the regard of his people, and greatly diminished his authority. They indeed, generally forbearing and always vigilant, began to show resistance to a power which they had never previously disputed. The English kings had taxed them at pleasure, and carried out their measures sometimes by violence, always without either the apparent sanction of the aristocracy, or any offer of remonstance from the inferior part of the community. Like his ancestors, he attempted, but not so successfully as they did, to command the supplies for his French and Welsh wars, for his Sicilian expedition, and the Pope's assistance, without the consent of the contributors. This was no new encroachment upon their bounty, but the appeal to relieve his distresses became too oft repeated and too exorbitant for them to answer, and hence arose their restraint of the royal power, and those provisions at Oxford which for a time threatened its very existence. The alternation of triumph at Lewes and Evesham, served to restore the proper balance, whilst the provisions of the Parliament ensured some kind of regular and legislative enactments for the future.

¹ Rymer, vol. i. p. 339.

² Ib. p. 362.

At this assembly, styled by the king in his letters patent, a Parliament, a truce was concluded with Llewelyn for a year. There were none of the usual conditions coupled with it, and the amicable relations betwixt the two nations were sustained a little longer; and we advisedly say only a little longer, for in less than a month Henry wrote a sharp letter to him, complaining of the breach of his promises. There is, however, no reason for believing he had just cause for remonstrance at this particular interval, the contravention of the existing treaties being probably magnified by the interested representation of Roger de Mortimer and his adherents, whose pretensions, as we have already seen, being set aside, he would thenceforth naturally look with jealous eyes at anything favourable to the interests of his more successful competitor for the Principality, and his relation of every feud would be distorted in proportion to his unmitigated antipathy.

Twenty years, as we have previously intimated, had passed away before the Borders became the scene of any further convention. Beyond this period the arrangements could no longer endure, and the uneasiness arising from the constantly recurring acts of mutual provocation, at last imperiously required fresh alleviation. We need not diffusely enquire into specific causes of distrust and grievance. Foregoing facts have been detailed in vain, if they have not left the impression on the mind, that the contest on the part of the Welsh was thoroughly national. It was an incessant war of skirmishes and ambuscades. The first onsets were usually in their favour, but in the sequel superior numbers gained the victory, and the vanquished retired among their mountains, having been driven to cede, after every defeat, some new portion of their territory. It would be a profitless recital, to narrate the numerous conflicts which took place during the period referred to, or to institute a comparison betwixt the prosperous issue to either combatants; at one time fortune smiled on the formidable ranks of the Welsh, who defeated Prince Edward near Chester; at another, we find the page of history sullied by some act of treachery on the part of the English commissioners, who feeling themselves superior in number to the deputies of Llewelyn, put several of them to the sword, an unlooked-for act of perfidy, which brought down summary death in turn on Patrick de

Canton, the English mediator. Such was the sense of confidence entertained between the belligerents, and such were the prospects of any proposals of amity being lasting. The truce, therefore, agreed upon at the ford near Montgomery, in 1259, was not likely to be established more securely than any preceding negotiations. Accordingly in the ensuing year, Henry summoned a general array at Shrewsbury, to proceed against Llewelyn and his son Griffith. All the great military leaders were desired to attend with suit and service on this occasion; the bishops and abbots received similar letters, and every measure was taken to put a final check upon a power that had been a source of such unceasing uneasiness; all these preparations ended, however, by prolonging the truce of the ford of Montgomery, when Henry, believing everything was quiet, set sail for France.

A little later we find the bishop of Hereford, (Peter le Aquablanca), addressing a letter to the king, filled with complaints about the incursions of the Welsh; other movements are made against them by Prince Edward; and the final traits of this long reign. The king and his son had marched a second time together to Shrewsbury, (1267), and the presence of both of them at the head of a large army induced Llewelyn to enter into fresh negotiations, rather than risk the chances of an engagement. The English had already marched as far across the border as Montgomery, when the Welsh deemed it prudent to acquiesce in the terms offered to them by the representatives of a nation whom they had no longer the power of effectually resisting. The interposition of Cardinal Ottoboni might have had some influence in modifying the language of the last convention of this reign, but at all events it was couched in language creditable to the contractors. After stipulating the restoration on either side of all the illegally usurped territories, and the saving of the fealty of the Welsh to Llewelyn, it covenanted that he should pay the usual homage to Henry, as suzerain, and a sum of 30,000 marks, for the injuries inflicted in the recent aggressions. It acknowledged the right of the Welsh ruler to the fealty of his own barons, granted him undisturbed possession of four cantrefs formerly annexed to his territory, and finally, it confirmed the title of Prince of Wales, which had been usurped by Edward, upon Llewelyn and his descendants. All these clauses were

arranged at Shrewsbury in the month of September, 1267¹, and solemnly ratified in the presence of all the contracting parties, at Montgomery, in the month of October following; thus establishing quietness for the remainder of Henry's life.²

CHARLES HENRY HARTSHORNE.

(*To be continued.*)

ANTIQUITATES PAROCHIALES.

No. IX.

TRE'R BEIRDD.

Hæc villa non minus quam novissime memorata quo olim jure spectabat clientelari, ex incolarum memoria penitus diffugit, nec clientela vestigium vel in regis episcopice extensis, vel in alio antiquioris ævi publico scripto ullatenus olfacere licuerit, si unum excipias per vetustum Eneani Bangorensis Episcopi testimoniale syngraphum, Priori de Bethgelert, olim apud Regem Edwardum tertium fidem faciens de quibusdam chartis Bethcelertianæ Domus, quas ille Episcopus quandoque viderat, et quæ tunc exustæ sunt, de quibus sic loquitur charta regis confirmans jura ejus domus conventionalia, ut ex regia charta apud Dugdallum evulgata ego aliquando ad hanc rem e tenebris eruendam hæc quæ sequuntur excerpti.

“Et quia venerabilis pater Eneanus

TRE'R BEIRDD.

WHAT may have been formerly the feudal condition of this township, as well as of the one just mentioned, seems to have altogether escaped the memory of the inhabitants; nor can we trace a vestige of its dependency in the Royal or Episcopal Extents, or in any other public writing of a former date, with the sole exception of a very old letter testimonial addressed by Einion Bishop of Bangor to the Prior of Beddgeler, in the time of King Edward the Third, which certifies concerning certain documents of the House of Beddgeler, which the said Bishop had some time or other seen, but which were now destroyed by fire. Of these, the Charter of the King, which confirms the conventional rights of that House, (according to the following extract from the Royal Charter published in Dugdale, which I have expressly made with a view to rescue the matter out of darkness,) thus speaks:—

“And because the venerable Fa-

¹ It appears from the Patent Rolls, 49 Hen. III. m. 13, that on the 12th of June, Simon de Montfort and Roger de St. John, had power given them to treat with Llewelyn in the king's name, concerning the disputes between them, and arranging terms of peace; and from the same authority we learn, (m. 12,) that on the 22nd of this month, Llewelyn the son of Griffin paid a fine of 30,000 marks, and the king received him and his coadjutors into favour, and ordered that the letters obligatory which he or David, son of Llewelyn, his predecessor, had made to the king contrary to their rights and liberties, should be destroyed; and that he should have possession of the Principality, castles, &c., doing the king the services due to the kings of England. Dated, Hereford, June 22.

² Fœd. v. i. p. 474.

Bangorensis Episcopus misit nobis literas suas patentes, per quas testatur se vidisse chartas diversorum Princium, Prioribus et Conventui ejus loci, i.e. Bethcelert, factas, viz. chartam Leolini magni et chartam Owini principis, de tota villa quæ vocatur Tref-y-verd apud cymyd de Menai &c."

Hoc perfecto mihi conjectari contigerat, scil. Tref-y-verd in hoc syngrapho male conscriptum fuisse pro Tre-feurd vel Tre-feyrd, d pro dd, in antiquis scriptis pene semper usitata, quæ sola villa est, consimili sono, in hoc comoto, ubi eam charta suffigit, nec me ita conjectantem, cum ex privatis chartulis rem venerer ipsa fefellerit veritas, ut ex quamplurimis quas nuper vidi, haec subsequens chartula rem propalam ostendere suffigit.

ther, Einion, Bishop of Bangor, has sent to us his letters patent, whereby he testifies that he had seen the charters of different Princes which were made to the Priors and Monastery of that place, i.e. Beddgelert, namely, the Charter of Llewelyn the Great, and the Charter of Owen, Prince of the whole township called Tref-y-verd, in the comot of Menai, &c."

Having perused this, it occurred to me to conjecture that Tref-y-verd in this document, was erroneously written for Tre-feurd or Tre-feyrd, d being almost always used in old manuscripts for dd, and this being the only township of such a sound in the comot where the charter places it. Nor was I deceived in my conjectures, when hunting the matter out of private documents, as the following charter, out of a great many which I have lately seen, will clearly prove.

CHARTA DE TRE'R BEIRDD.

Pateat universis per presentes quod ego Jorwerth ap Dafydd ap Garw liber tenens Prioris de Bethcelert, de villa de Tref-Beirdd, in comoto Menai in comitatu Anglesey, dedi, concessi, vendidi et in perpetuum quietum clamavi Kynrico ap Meredydd ddu, et Itheli filio ejus, liberis tenantibus, vel suis assignatis, omnes terras in villa de Berw, et in hamletta de Tref-Beirdd, cum omnibus pertinentiis suis per licentiam domini Kynhelini Prioris de Bethcelert, et dedi et concessi et per perpetuum quietum clamavi predictis Cynrico ap Meredydd et Itheli, et suis hæredibus vel assignatis suis, omnes terras meas apud Glas Ynys in praedicta villa Trefeyrd, cum omnibus pertinentiis et aisiamentis suis, sicut determinatis ab Ynys y Meirch ex parte una, versus Trefarthen et Gwaun Walchmai ex altera parte versus Tref-beyrd, tenend. et habend. predictas terras de me et hæredibus meis predictis Cynrico et Itheli, hæredibus et assignatis suis, libere, quiete, jure hæreditario in perpetuum possi-

CHARTER OF TRE'R BEIRDD.

" Be it known to all by these presents, that I, Iorwerth ap Dafydd ap Garw, a free tenant of the Prior of Beddgelert in the township of Tref-Beirdd, comot of Menai, and county of Anglesey, have given, granted, sold, and quietly surrendered for ever to Cynrig ap Meredydd ddu, and Ithel his son, free tenants, or their assignees, all the lands in the township of Berw, and in the hamlet of Tref-Beirdd, with all their appurtenances, by permission of Mr. Cynhelini, Prior of Beddgelert; and I have given, granted, and quietly surrendered for ever to the aforesaid Cynrig and ap Meredydd ddu, and Ithel, their heirs, or assignees, all my lands at Glas Ynys in the aforesaid township of Trefeyrd, with all their appurtenances and easements which are determined on one side by Ynys-y-Meirch opposite to Trefarthen, and on the other by Gwaun Walchmai facing Tref-beyrd; to have and to hold the said lands of me and my aforesaid heirs, Cynrig, and Ithel,

entes, ubique seu cuique dare, vendere, et assignare voluerint. Ego vero predictus Jorwerth vel hæredes mei istam deditioinem, concessionem, et quietum contra omnes gentes warrantizabimus, et propriis nostris costibus defendemus. In cujus rei testimonium huic præsenti chartæ sigillum meum apposui, his testibus et plegariis, viz., Evan ap Gwylim ap Rathro, Eneon ap Kynwrig ap Madyn, Madoc ap Jorwerth ap Bledyn, Jorwerth ap Howell ap Tegeryn ddu, cum multis aliis. Dat apud Llanidau in monasterio ibidem die Veneris, vigore cathedralæ Sancti Patris, anno regni regis Edw. tertii post conquestum Angliae xxxiv. annoque domini m.ccc.lx.

their heirs and assignees, having free and peaceable possession thereof by hereditary right in perpetuity, with power to give, sell, and assign them whosoever or to whomsoever they please. And I, the aforesaid Jorwerth, or my heirs, will warrant that surrender, grant, and peaceable claim, against all people, and will defend the same at our own private cost. In testimony of which I have affixed my seal to this present deed, the following persons being witnesses and sureties, viz., Evan ap Gwilym ap Rathro, Einion ap Cynwrig ap Madyn, Madoc ap Jorwerth ap Bleddyn, Jorwerth ap Howell ap Tegeryn ddu, with many others. Given at Llanidan, in the Monastery there, on Friday, by authority of the See of the Holy Father, in the 34th year of the reign of Edward III., King of England, and in the year of our Lord 1360."

Ex his jam in lucem prolatis manifestum est hanc, una cum villa de Berw, olim e re principis fuisse, et inde concessione Owini Venedotiae, i.e. Owen Gwynedd, cœnobio huic de Bethcelert appropriatam extisset: atque in hac villa cœnobiarach suam tunc temporis domum habuisse videtur, quam monasterium, quo datae haec literæ, olim nuncupabant: forte in eo loco suum conventus habuit monasterium, ubi ruinae (jam Merdodyn Prior) prope Blochdy in australi hujus villæ parte sese commonstrant. Hic Prior de Bethcelert, ut ex recitata chartula videre est, sua et confratrum potestate vel vigore cathedralæ prout scriptum loquitur, sub Principe, supremum jus dominiumque in hac terra ad Hen. 8 tempus exercuisse videtur, nec ulla- tenus dubium quin illius ac aliorum regum tempestate, universi hujus villæ tenentes tam liberi quam nativi, quorum profecto plebs numerose erat, suos suo domino qualescumque redditus cum aliis debitis annuatim solvabant, qui redditus soluto ac dissipato conventu, ad Regis fiscum, vel cui Rex donaverat, lege lata, persolvi debuerant: sed in hac re queritandi labo-

From this document, now brought to light, it is clear that this township, together with that of Berw, formerly belonged to the Prince, and that by a grant of Owen Gwynedd they were appropriated to the monastery of Beddgelert. And it appears that the Prior at that time had his residence in this township, which they formerly designated the monastery, where the above letter was dated: perhaps his monastery was situated in that place where the ruins (now called Merdodyn y Prior) near Blochdy, on the south side of this township, are to be seen. This Prior of Beddgelert, as may be seen from the charter just cited, which professes to have been written by leave of himself and fraternity, or by the authority of the chair, seems to have exercised, under the Prince, the supreme right and dominion in this district down to Henry VIII.'s time; nor is there any doubt but that in his time and that of other kings, all the tenants of this township, both free and native, of whom there was a great number, paid their rents, whatever they were, with other ducs, annually to their

rem evito, ideoque quo pacto suos antiquos redditus hujus villa tenentes, quos olim dominis feudi solvebant, suis manibus retinuerunt, non mea est efflagitare, et si suppressis illius domus rationum tabulis vel clanculum subductis suis hominibus faveret conventus, quis improperet? Sua tunc perdita undique res erat, vel si falso nomine Trefynerd, ut in regio est syngrapho, quo vocabulo nulla hic innoverat villa, Lyncei illius temporis illusi sunt oculi, quis vetet? Denique si helluorum fauces, haec bardorum villa suis effugit cantilenis, nemo est qui queritur nisi bardi sunt, teneant quod habent, quomodounque haec res erat, hoc interim nihil verius est. Tenentes ibidem quotquot sunt tam liberos independentesque evasisse ut a conventu revulso nemini gentium nihilum unquam pro redditu solvebant: omnesque illic terrarum suarum domini (usque utinam permaneant) absolutissimi comprobantur. Parvulis quidem tenementis (vulgo freeholds) haec villa scatet, nunc sane paucioribus quam olim, quia multa vendita, forsan et vendenda, quorum non pauca dominus Pierceus Lloyd de Llanidan suis et antecessorum emptionibus, concessit: alia autem Johannes Morris de Celleiniog et Henricus Williams de Llangoed, sibi et haeredibus conquisiverunt. Ex antiquo abhinc ad tempora Prioratus usque haereditio et forte altius, dominus Arthurus Owen baronettus, dominus Nicholaus Bagnal, dominus Franciseus Bulkeley, dominus Henricus Fitzgerald, dominus Richardus Hughes, suas vindicant terras. Sed minorum gentium hic numerosa et satis indiga turba, quorum quisque suum jactitat heredium, pretenuem certe degit vitam, poetis quidem, quales olim fuerint, non assimilem. Haec terra suam glebam habet ex sudante calce et solo tenebri maxime vegetam et succulentam, et qua vomeri apta est, hordei frumentique felicissime feracem, nec alendis et suginandis pecoribus in commodam. Longa juxta ac lata mille plus minus

own lord; which rents, on the dissolution of the convent, were by law to be paid into the royal treasury, or to him, upon whom the king shall have bestowed the property: but I gladly avoid making inquiries in this matter, and therefore it is not for me to seek by what means the tenants of this township retained in their own hands the old rents which they formerly paid to the lords of the feud. If the fraternity favoured the suppression of the accounts of that house, or their secret withdrawal by their own dependents, who will blame them? their affairs were then ruined on every side. Or if the lynx eyes of that period were deceived by the false name Trefynerd, as it occurs in the royal deed, by which appellation there was no township known in this part of the country, who would prevent them? Lastly, if this township of Bards escaped the jaws of the devourers by means of their strains, for no one complains except the Bards, let them retain what they possess, in whatsoever way such a state of things came to pass. Meanwhile nothing is more certain than this: that the tenants here, as many as there are, both free and independent, have ever since the demolition of the Convent escaped paying anything in the way of rent to any body; and all have been regarded as most absolute lords of their own soil: may they always continue such. The township abounds in small tenements, commonly called Freeholds, though fewer in number now than formerly, because many have been sold, and may be about to be sold; not a few of which has Mr. Pierce Lloyd of Llanidan brought together, by his own purchase as well as that of his predecessors. Others also have John Morris of Celleiniog, and Henry Williams of Llangoed, acquired for themselves and their heirs. For a long period back, to the time of the Priory, and perhaps higher still, Sir Arthur Owen, Bart., Mr. Nicholas Bagnal,

passus, veluti in formam crucis protrahitur.

Mr. Francis Bulkeley, Mr. Henry Fitzgerald, and Mr. Richard Hughes, claim their lands by hereditary descent. But the lower class of people here, who are a numerous and indigent set, and each of whom boasts of his patrimony, live a very slender life, — not unlike the poets of old. This land, owing to its tender soil, and the sweating property of its limestone, has a very fresh and succulent turf, and, where it is adapted for the ploughshare, is exceedingly productive of barley and wheat; nor is it unfavourable for rearing and fattening cattle. It is about a mile, both in length and in breadth, and drawn out in the form of a cross.

TREF ARTHEN.

HEC villa cuiusdem Artheni, filii Cadrodi ornati, vulgo Cadrod Hardd, domini de Bodavon, præ se nomen fert. Hic Cadrodus multarum in hac insula villarum dominus (per villas enim tunc temporis res agrariae aestimabantur) multos habuit filios, quorum unicuique suam legavit villam. Gwerido ap Cadrod, natu maximo, dedit Trefadoc in Talabolion; Ednyfedo dedit Trefednyfed in comoto Llivon; Owino dedit Trefowen; Sandeo et Ithoni, filiis junioribus ex altera conjugie, dedit Trefodavon; et huic Artheno, minimo natu, dedit hanc villam, quæ ab illo hoc usque Trefarthen nuncupata est. In extenta regia, haec villa libera recensetur conditione, liberisque occupata possessoriibus, inter quos eo temporis in tria allodia repertitur distinmata. Primum allodium vocatur Wele Cynric ap Arthen, quod tempore Edwardi tertii tenuerunt Rhun ap Bleddy, Eneou Voel, aliqui cohaeredes, redentes inde Domino Regi, pro qualibet trimestri spatio duos solidos et septem denarios, i.e. 10 solidos et 4 denarios per annum. Secundum allodium nuncupatum fuit Wele Bleddyn ap Arthen, quod tenuerunt Cynric ddu, Jeuan ap Bleddy, aliqui cohaeredes, qui inde Domino Regi, pro qualibet trimestri spatio 2 solidos et 4 denarios,

TREF-ARTHEN.

This township bears the name of one Arthen, son of Cadrod the handsome, commonly called Cadrod Hardd, lord of Bodavon. This Cadrod, lord of many townships in this island (for at that time agrarian affairs were estimated by townships) had many sons, to each of whom he apportioned a township. To Gweryd ap Cadrod, his eldest son, he gave Trefadog in Talabolion; to Ednyfed he gave Trefednyfed in the comot of Llivon; to Owen he gave Tref-owen; to Sandde and Ithon, younger sons by another wife, he gave Tre-fodavon, and to this Arthen, his youngest, he gave the present township, which from him has ever since been called Tref-Arthen. In the royal extent this township is accounted of a free condition, and occupied by free owners, among whom at that time it is found to have been divided into three allodies. The first allody is called Wele Cynrig ap Arthen, which in the time of Edward III. was held by Rhun ap Bleddy, Einion Voel, and other co-heirs, who paid quarterly, by way of rent to the King, the sum of two shillings and sevenpence, that is, ten shillings and fourpence per annum. The second allody was called Wele Bleddy ap Arthen, and was held by Cynrig Ddu,

cum uno obolo, i.e. 9 solidos et 6 denarios per annum reddiderunt. Tertium allodium fuit Wele Madoc ap Arthen, quod tunc possiderunt Madocus ap Ithel, David ap Jorwerth ap Tegerin, cum aliis cohaeredibus suis, qui inde Domino Regi, pro quolibet trium mensium spatio, 2 solidos reddiderunt, i.e. octo solidos per annum. Sic autem inter tres filios Artheni ap Cadrod hardd, viz. Cynricum, Bladinum, et Madocum, haec villa olim divisa fuit, nec servitii officiisque durioribus onerabantur. Sectam solum ad comitatem et hundredum debuit, et opus manerii Domini de Rossir, prout alii tenentes, facere consuevit.

Ieuan ap Bleddyn, and other co-heirs, who paid quarterly to the King, the sum of two shillings and four-pence half-penny, that is, nine shillings and six-pence per annum. The third alody was Wele Madog ap Arthen, which was then in the possession of Madog ap Ithel, and David ap Jorwerth ap Tegerin, with other co-heirs, who paid to the King every three months, the sum of two shillings, that is, eight shillings a year. Thus was the present township formerly divided amongst the three sons of Arthen ap Cadrod Hardd, viz: Cynrig, Bleddyn, and Madog, nor was it burdened with heavier services and duties. It was necessary that it should do suit only at the court of the County and Hundred, and it used to perform manorial work to the lord of Rhosir, like other tenants.

(*Ta be continued.*)

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

The most noble the Marquis of Westminster, Lord Lieutenant of Cheshire, has joined the Association.

The Rev. Thomas Price, (*Carnhuanawc*) of Cwmdu, Brecknockshire, has accepted the office of Local Secretary for that county.

Martin Williams, Esq., of Bryn Gwyn, Montgomeryshire, has accepted the office of Local Secretary for that county.

M. Ellerker Onslow, Esq., of Woodbridge House, Guildford, Surrey, has been elected a member of the Association.

Sir Samuel Rush Meyrick, K.H., Vice President of the Association, has made a donation to it of £5. F. Lloyd Philipps, Esq., of Mabus, Cardiganshire, and John Davies, Esq., of Aberystwyth, have made donations of £1 each to the Association.

The Local Committee at Caernarvon for the second annual meeting there, in September next, is now in process of formation. Members intending to read papers at the meeting are requested not to delay communicating on the subject with one of the General or Local Secretaries. Among

other subjects now preparing by some of the members may be mentioned a complete historical and architectural account of Caernarvon Castle; a complete account of the desecrated Church of Aberdaron; on some British Remains in Caernarvonshire and Merionethshire; and on Roman Remains in Anglesey, Caernarvonshire, Merionethshire, and Montgomeryshire.

The officers of the *Association Bretonne* have transmitted to the officers of the Cambrian Archæological Association a copy of the archæological questions brought forward at the meeting of the former body held at Quimper, on the 19th of September, 1847. A translation is subjoined.—

Questions proposed to the Class of Archæology of the Breton Association, at the Congress of Quimper, September 19th, 1847.

PART I.—ARCHÆOLOGY.

1. Among the Celtic monuments known to exist in Britany, which are those that exhibit traces of sculpture?
2. What are the principal Roman establishments of which any remains are extant in Britany, and especially in Finisterre? By what roads were these establishments connected, either with each other, or with other establishments of the same origin situated out of Britany? Are there near these roads any camps, remains of columns, mile-stones, or inscriptions?
3. Is it possible to give, with certainty, the chronological order in which architecture was developed in Britany, from the earliest periods of the pointed style to that of the Renaissance?
4. Which are, in Britany, and particularly in Finisterre, the monuments — ecclesiastical, military, or civil — most worthy of attracting the attention of archaeologists?
5. Point out and describe the ancient pieces of silversmiths' work, such as shrines, reliquaries, chalices, processional crosses, &c., extant in Britany.
6. Point out and describe the stained windows, worthy of note, extant in Britany, and especially in Finisterre.
7. Are there any stone coffins in Britany, either in churches or cemeteries? What are their forms and dates?
8. To what century are the oldest ossuaries (receptacles for bones) to be referred? Are they to be found equally in all parts of Britany?
9. What are the nature and value of the collections and museums which have been formed in the department of Finisterre?

PART II.—HISTORY, INSTITUTIONS, LANGUAGE, &c.

10. What value is to be attached to the principal documents on which the history of Britany depends? Have they been sufficiently examined and criticized by the Benedictines?
11. What is the ancient and modern geographical extent of the Breton language?

12. Is it possible to determine what local limits the varieties of costume adopted by the Breton peasants have been confined to?

13. Was the feudal system developed in Britany from the same causes, and taking the same course, as in the other districts of France?

14. What is the origin of family names in Britany? What have been the different modes of their formation?

15. What have been, at different periods of history, the principal divisions of the territory now comprised in the department of Finistere? What were the abbeys, collegiate churches, monasteries, houses of Templars, &c., existing in this district?

16. What comparison can be drawn between the popular songs of Britany and the national poems of the Welsh, both as regards their subject and versification?

17. What were, in times of antiquity or during the middle ages, the musical instruments of the Bretons? Have the Breton melodies a particular character, distinguishing them from the popular melodies of the rest of France?

18. Is it possible to discover in the Breton language a Breton element, properly so called, and also an Armorican or Gallic element? If this distinction exists, does it confirm or invalidate the distinction which several modern historians have established between the Gauls and the Cymry?

The two Associations have agreed to interchange their publications; and, if the present unfortunate state of affairs in France should permit, it is believed that some of our Breton brethren will be present at the Caernarvon meeting. The proceedings of the Cambrian Archaeological Association have excited considerable attention in France; and it is hoped that the two Associations will be able to afford each other much mutual aid.

The following members of the *Association Bretonne* have been admitted members of the *Cambrian Archaeological Association*: —

M. Aymar de Blois, President, Château de Poulguinan, Quimper. The Viscount Audren de Kerdrel, Secretary, Rennes. M. Alfred Ramé, Treasurer, Quimper.

Members of the Association entitled to receive its publications in virtue of their donations, are reminded that, to ensure punctuality in their delivery, they must send the name of their local bookseller's London agent, or their own address in London, to one of the General Secretaries, or to the publisher of the *Archæologia Cambrensis*.

Any member wishing to purchase back numbers, or the

two completed volumes of the *Archæologia Cambrensis*, should order them through their local booksellers. This is the only way to ensure a prompt delivery. The London publisher has each quarterly number ready for publication several days before the day of its appearing; and the Editors beg leave again to assure members that any delay in the delivery of the work is to be attributed solely to the negligence of the agents they may employ. Members should be very careful to specify the precise number of the work which they wish to purchase; any obscurity in the terms of the order being often used as an excuse for neglect by London agents.

Correspondence.

ROMAN REMAINS NEAR ABERGAVENNY.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I think the following discoveries will be interesting to your readers:—

Last week, in a nursery ground belonging to Mr. Saunders, situated a few hundred yards north of the town of Abergavenny, some workmen, employed in trenching part of the garden, came upon a small cistvaen, formed of rude stones, about two feet long and eighteen inches wide, containing certain vessels, apparently of Roman pottery, of which the accompanying drawings will give you an accurate idea, so far as regards form and colour; the exact dimensions are subjoined.¹ The intelligent workman, who found these remains, states that the larger urn was placed upon, what I should call, the larger patera, and the smaller in the smaller saucer-like vessel; also that in the larger urn there was a certain moist paste of a dark colour, together with a quantity of fine red sand, including some small portions of bones apparently calcined, and that there was a portion of paste moulded round the base of this urn, as if to keep it steady in the patera: but I am sorry to say that none of the paste, and only a few pieces of bone, were preserved for the inspection of the curious. Mr. Saunders intends, for the future, to have the greatest care taken of every thing that may be discovered in his ground.

Sir S. R. Meyrick is of opinion that these remains may be found useful to the antiquary, in fixing the true situation of the Roman Gobannium.

The same workman, who found the above-mentioned ancient vessels, came upon a deposit of silver coins, in the same ground, many years ago, which he unfortunately disposed of for their weight (five ounces) to a shopkeeper in the town, who cannot give any satisfactory account of their ultimate fate. He also states that, in trenching the ground recently, he and his fellow-labourers encountered a hard road, four yards wide, which they picked up with difficulty.

[¹ The drawings referred to in the above communication reached us too late to allow of their being engraved for the present number. We purpose giving illustrations of them, and other Roman vessels, in our next.—EDD. ARCH. CAMB.]

In trenching the ground thirteen or fourteen years ago, human bones and a skull were dug up, and also several broken vessels, and one vase similar to that recently found, and equally perfect, which was sold for 1s. 6d. and a pint of beer. There is every reason to believe that other numerous remains have been previously found on each side of this hard causeway, which may be supposed to be a Roman road leading from Abergavenny towards Hereford; and further excavations may bring to light *proofs* of a Roman settlement having existed in the immediate vicinity of this burying ground.

The coloured drawings were made by Miss Williams, daughter of the learned Archdeacon of Cardigan, and Warden of Mr. Phillips's Welsh Institution at Llandovery, who himself also saw them and visited the spot where they were found. The greatest credit is due to Mr. Saunders for the care he took of these remains after being informed of the discovery, which he immediately communicated to Sir S. R. Meyrick, who regretted he could not visit the spot himself at this season of the year; but recommended that information should be given to the Rev. William Price, of Cwm dû, so well known as an antiquary, and who, accompanied by the Archdeacon of Cardigan, afterwards repaired to the place where they were found; and Mr. Saunders has been so obliging as to entrust the vases to my care while drawings were made of them.

I am, Gentlemen,
Your obedient and humble Servt.,
ANG. HALL.

Llanover, Abergavenny, Feb. 12, 1848.

Upon the same subject another Correspondent observes:—"It would be desirable to know the real site of Gobannium, which it is by no means clear was at Abergavenny. Blestium, which has been conjectured to be Monmouth, where nothing Roman has been found, I should be inclined to fix near Whitchurch, where, in a field called Vagus, (a corruption perhaps of Vicus,) a tessellated pavement and other reliquæ Romanae have been discovered. But all this requires more examination and comparison with the Itineraries."

PRESERVATION OF WELSH ANTIQUITIES.

To the Editors of the Archaeologia Cambrensis.

GENTLEMEN,—I have read with much interest, Mr. Jones's paper on the study of Welsh antiquities in your last number, and I entirely agree in the principles therein laid down. Perhaps it may be advisable for the present, principally to concern ourselves in the preservation of all existing visible remains, and let the friendly earth shelter what lies beneath it until better times arise. The demon of destruction is as busy as ever, and the following instances amongst many others, have of late come under my own observation. Upon reading the Pillteth paper in No. 7, I made a point of passing by that secluded spot in a late border-journey. The hall, now the kitchen, in the ancient mansion there, I found had been recently despoiled of its *Dais* and pillars, and transformed so as to suit the tastes of the beautifiers. In an adjoining parish, the holy well, St. Edward's, to whom the church was dedicated, and which was one of the ancient boundaries of the borough, had been filled up within the last few years, in order to prevent the inhabitants of the place from trampling the grass in the field—the pure baptismal

element will be no more drawn from thence, and the very site will soon be forgotten. In both cases the owners are stated to be persons of wealth and influence, and it is really lamentable to find such insensibility existing in the middle of the nineteenth century.

I am, &c.,

February, 1848.

VIATOR.

ETYMOLOGIES OF LOCAL NAMES.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN.—The following etymological and topographical observations may prove interesting to some of your readers in South Wales:—

TREDEGAR. When I was a boy I was told, and believed, that the etymology of this name was *Tre-deng-erv-fawr*, and there hung a tale to the effect that at some former time IFOR HÆL had got, or given, (I forget which,) ten *large* acres of the marshy ground on which Tredegar House now stands. My informant to the above effect was not a native of the country, and knew nothing of the subject but what he had picked up in books. I have since had frequent occasion to observe, that a knowledge from personal inspection of places will frequently suggest the true etymology of names. Let any man stand in Tredegar Park with his face towards the house, and let him look on his left up the hill side, when he will see a good house, and ask the name of it—he is told it is *Y GAER*, that is, *The Fortress*—the whole question is settled at once; on the hill is *The Fortress*, on the bottom or flat below is Tredegar, an abbreviation of *Troed y Gaer*, that is, *the foot of the fortress*.

If corroboration were necessary in so plain a case, we have it in *Pen lle'r gaer*, in the parish of Llangyfelach, the seat of J. Dillwyn Llewelyn, Esq. As you go towards it from Swansea, you cross a hollow called *Cad-le*, the place of battle; you walk up to *Pen lle'r gaer*, the top of the fortress, and down below on the right-hand side is, or was, a hut called *Tredegar*, that is, unquestionably, *Troed-y-gaer*, the foot of the fortress. The whole ridge of hill opposite is to this hour called *Mynydd-maen-coch*, the mountain of red stones; where the slain in the battle of Cad-le were buried, and upon these, according to the custom of ancient times, the passers by threw a stone, which would be reddened in the blood of the dead.

TWM BARLWM. This is a mound on the extreme verge of Mynydd-maen, whose beautiful outline the traveller from Pontypool to Newport has accompanying him the whole way. Twm-bar-lwm overlooks a great portion of the country round about, and it is said by the natives that a man can see into eight counties from its summit. Many a theory has been constructed to make something out of this name, but the following seems to me the most satisfactory: Twm-Bár-Lwm (from *Llwm*).

“*Twm*,” a heap; a round heap. Hence in the living language of the Cymry: “*Twmpath*,” a hillock; the nut-shell is still called *twmpath y morgwy* in South Wales, and *tiempath y mijrion* in North Wales. Twm, here, must mean a *tumulus*. The mound is evidently artificial, and there can be little question that it was the burying-place of the Roman legion at ISCA SILURUM (*Caerleon*). [“Tomen,” for dunghill, a word still in use in every part of Wales, north and south, must come from the same etymology.]

“*Bár*,” the top, or summit; an excrescence; hence, (let me add), the various uses of the word *BAR*, in English,—“a bar” of iron; “the bar,” at sea; “the bar” in an hotel; “the bar” in a court of justice, &c. (?)

"*Llwm*," poor, bleak, exposed, &c.; that is, the bare-peaked, or exposed, tumulus.

RISCA. Everybody knows that the Roman name of Caerleon was *Ica Silurum*. Few know, that, while the name has perished in connexion with Caerleon, it is still used every day as the name of this little parish and village. *Risca* lies between *Maesaleg* and *Mynyddislwyn*, and its very heart is situate at the foot of *Twmbarlwm*. *Iscia*, with the Welsh definite article *Yr*, that is, *the*, constitutes the present name of the parish in question.

Y FFYNON FAEN. In the town of Newport (Monmouthshire), there is at the foot of Slow Hill a well, called within the period of living memory, "*Y Ffynon Faen*," that is, the stone well, or the spring of the rock. The authorities of that borough have changed the name into *BANE'S WELL*. What are we to think of *Bane* for *Maen*? How beautiful is "*Y Ffynon Faen*," a spring bubbling up, clear as crystal, from under the rock; but now by modern *improvement* (?) transformed into *Bane's Well*, spouting up accursed venom to diffuse around malaria and death!

Perhaps some of your readers may be induced to turn their attention to local etymologies,—a subject of more interest and value, historical as well as topographical, than they may at first be led to suppose.

I remain, Gentlemen, &c.,

D. RHYS STEPHEN.

BIBLIOGRAPHY.

To the Editors of the Archaeologia Cambrensis.

GENTLEMEN,—It may interest you to know that in the Imperial and Royal library at Vienna, there is a copy of the *History of Jason*, translated by Caxton, and printed by him (as supposed) in A. D. 1471. Ames, in his *History of Printing*, pp. 7, 8, says, that this work has seventy-five leaves. The Vienna volume, however, has one hundred and forty-eight leaves. In the preface it is stated that this translation was done at the instance of Margaret, Duchess of Burgundy, and intended for the use of "my most redoubted young Lord, my Lord Prynse of Wales, our to comyng Soureyn Lord."

I need not advert to the connection of the story of Jason with the order of the Golden Fleece, created by the Duke of Burgundy.

I remain, &c.,

JOHN M. TRAHERNE.

ROMAN ROADS IN MERIONETHSHIRE.

To the Editors of the Archaeologia Cambrensis.

GENTLEMEN,—I shall be much obliged to any of your correspondents in Merionethshire, who will aid me with their researches and information in tracing that portion of the Roman communications between *MEDIOLANUM* (*Meifod* ?) and *HERIRI MONS* (*Tomen y Mur* ?) which lies *eastward* of *Llyn Tegid*. I am inclined to suspect that *two* lines of communication *westward* of this lake may be discovered; viz.: one passing by *Bala*, and the other by *Caer Gai*. The former, I should suppose, would be found following pretty nearly the course of the present road from *Bala* to *Ffestiniog*, but perhaps branching off by *Castell Prysor*, which may even have been built on the site

of a Roman or Romano-British fort. The other may have come across the hills, and through the valleys, from Caer Sws in Montgomeryshire, and have run by Caer Gai, (where Pennant informs us that numerous Roman coins have been found), to Castell Corndochon, and so up the corner of the Afon Llyn, and over the pass of Pen Efeidiog to Dol-y-Moch-uchaf. There is an old road still running in this very direction. The Roman road, if there were one, might thus have passed by Glan Llafar, across the Afon Prysur, right up to the station at Tomen y Mur.

I hope to examine this district in person during the course of next summer, but in the meantime should be very thankful for any local information bearing upon the subject.

Beaumarais, Feb. 22nd, 1848.

I remain, &c.,

H. LONGUEVILLE JONES.

Miscellaneous Notices.

RESTORATION OF ABERDARON CHURCH.—It gives us the most lively satisfaction to be able to announce to our readers that this fine old church, the needless abandonment and desecration of which we signalized to them eighteen months ago, (see *Arch. Camb.* vol. i. p. 467,) is at length going to be rescued from destruction, and restored, mainly through the enlightened taste and liberality of a gentleman in that neighbourhood. H. Kennedy, Esq., has been professionally entrusted with the works; and we shall take an early opportunity of giving a full and illustrated description of this edifice in our pages. Meanwhile, we cannot but congratulate the county of Caernarvon, and the whole body of Welsh antiquaries, on this notable instance of the rise of a better spirit in the country; and we hope it will be followed up by many parallel instances.

The next best thing to be done in this parish, after restoring the *old* church, is to pull down the *new* one, and to use its materials for the only purpose they are fit for, viz., the building of a sea wall to hold up a portion of the sandy soil of the church-yard, or else it might be used as the village school, which is now accommodated in the southern aisle of the ancient building. The members of the Cambrian Archaeological Association intend visiting this building in September next.

There is still as bad a case in the isle of Anglesey, which we have already stigmatized, but not more strongly than it deserves, at Llanidan, where the old church has almost entirely disappeared, and the new one rears its head, an unsightly excrescence on the land. This too will most probably be visited by the Cambrian archaeologists, when they meet at Caernarvon next September.

LLANDUDNO CHURCH, CAERNARVONSHIRE.—This ancient building still remains, we are sorry to say, in an abandoned and ruinous condition. It is situated on the promontory of Great Orme's Head, and is now nearly unroofed. Although the population of this district are accommodated in a *new* church, (which, by the way, is about to be *repaired*.) there can be no valid reason for the abandonment of the old one, which, while it is allowed to remain in its present condition, will be a signal disgrace to the parochial and ecclesiastical authorities.

ANTIQUARIAN OBITUARY.—Joseph Ablett, Esq., of Llanbedr Hall, near Ruthin. The decease of this gentleman, one of the earliest and warmest friends of the *Archeologia Cambrensis*, and an active member of the Cambrian Archaeological Association, cannot but be felt as a great loss by the antiquaries of Wales, as well as by all throughout the principality, who had any great and benevolent object in view, and required the aid or countenance of a generous patron. There was hardly any public undertaking tending to promote the welfare and the honour of Wales, of which he was not a liberal and enlightened supporter; and the Vale of Clwyd contains a lasting monument of his highly Christian and wide-spread charity. The editors of this work are under peculiar obligations to Mr. Ablett, for the very early and effective support which he gave them, as well as for the constant interest which he shewed in the success of their undertaking. They have lost in him a friend and patron, whom they can hardly replace. *Multis ille bonis flebilis occidit.*

JOHN HUGHES, Esq., of Laura Place, Aberystwyth. The members of the Cambrian Archaeological Association, who met at Strata Florida Abbey in September last, and who remember with pleasure the kindness of Mr. Hughes, as agent for Colonel Powell, in aiding their researches, and in directing the excavations, at that spot, will be sorry to hear of the decease of such a valuable member of their body. We know that, had Mr. Hughes survived, he intended to recommend a systematic plan of operations at Strata Florida, from which the most interesting results might have been expected; and we hope that Colonel Powell will meet with a gentleman equally able to carry out his own views and wishes on this subject.

THE CONSTABLESHIP OF HARLECH AND CONWY CASTLES.—The Constableship of Harlech and Conwy Castles has been granted to the Hon. Thomas Pryce Lloyd, second son of Lord Mostyn. We should be glad to hear of the reparation of these, and indeed of all the other castles of North Wales, being undertaken in the same spirit as that of Caernarvon. In the latter edifice the works of the interior are now going on.

THE SEVERN.—A correspondent wishes to know the most probable derivation of the name of this river, and when the earliest mention of it by that appellation was made.

INSCRIPTION AT LLANVAIR WATERDINE.—A correspondent after examining the plate of this inscription, vol. ii. p. 309, urges upon us the recommendation that some one, competently skilled in music, should examine Hephaestion's Treatise with care; inasmuch as he anticipates that the characters of this inscription will prove to be Greek musical notes, which he apprehends the Latins must have originally used. The point is well worthy of examination, and we hope will attract the notice of some of our antiquarian readers.

We understand that John Hughes, Esq., of Lluestgwilym, Aberystwyth, has in the Press a short History of the Parliamentary Representation of the county of Cardigan, and the borough situated within its limits; together with a List of Members, from the 33rd Henry VIII. to the present time. This work will form a valuable addition to the History of Wales.

HERMES CAMBRENSIS.—This is the title of a work shortly to appear from the learned pen of the Rev. Morris Williams, incumbent of Amlwch. From what we know of the erudition and discernment of the author, we are in-

duced to expect a book of great value to Welsh archaeologists, as well as etymologists; and we shall watch for its appearance with anxiety.

A *Chronological Tree of British History*, 8th edition, has just been published by Messrs. Ford and Godwin, late of Monmouth. It is mounted on a handsome roller, varnished, price 15s., and forms a valuable appendage to the study of the historical student.

It has given us great pleasure to learn that the *Annals of Ireland*, from the original of the Four Masters, &c., has just been published by Messrs. Hodges and Smith, of Dublin. It is a magnificent work in three thick volumes 4to, containing 2500 pages, and costing eight guineas. This may be considered as a continuation of those annals of which the earliest portion was published at the expense of the late Duke of Buckingham, 1826, in Dr. O'Conor's *Rerum Hibernicarum Scriptores*. We hope to give a more extended notice of it to our readers at a future opportunity.

AN ALPHABETICAL CATALOGUE OF THE CHETHAM LIBRARY, MANCHESTER, by Thomas Jones, Esq., the Librarian, is about to be published by subscription. In the first part, the authors are arranged in alphabetical order, and under each is given the edition of his works, the size, and number of volumes. In the second, the authors are digested under the various subjects of which they treat, and under each they are arranged alphabetically or chronologically. In addition to this, many of the periodical works on art and science are analysed, and the more important papers entered under their author's name, with references: this is also done with the Harleian Miscellany, &c. The second part is divided into four general heads:—1. Mathematical and physical; 2. Metaphysical, theological, and ecclesiastical; 3. Topographical and historical; 4. Miscellaneous. The volume contains separate catalogues, with indices of tracts on various subjects, e.g. a unique and copious collection of medical tracts; of the discourses written both for and against popery in the time of king James II.; and of books, tracts, &c., relating to the counties of Lancaster and Chester. Prefixed, there are a short memoir of the founder, a list of the principal donors from the establishment of the library to the present time, a catalogue of the manuscripts, and some notices of the rarer printed books. The price of the volume complete will be 10s. We may add that this work, added to the three volumes of the catalogue already published, will give the general reader a good idea of the very valuable collection to which it refers. The Chetham Library is the most extensive *public* library in England, after those in London and the two Universities. It was founded by Humphrey Chetham, Esq., in the reign of Charles II., and incorporated by a royal charter in the year 1665. It contains about 20,000 volumes; to the clergy, and to students of the more learned class generally, it supplies access to books of the highest character and of the deepest erudition, whilst it is in the fullest sense *public*, being open to all, whether strangers or residents, who choose to avail themselves of its resources; the only formality being the inscription of the visitor's name in a book kept for that purpose. The building in which it is preserved forms part of what was once, and what ought still to be, the collegiate residence of the canons of Manchester, close to the cathedral. It was seized on, and appropriated to lay purposes, at the time of the Spoliation; and it may be considered a subject of congratulation, that its destination should not have been made more secular than we now find it. The blue coat school is lodged in one portion of the building, and the library is kept in the other.

HERALDRY.—We see that a most valuable work is advertized by Simms, of Milton-street, Dorset-square, as preparing for publication by subscription: *An Index to the Pedigrees and Arms, contained in the Heralds' Visitations, in the British Museum.* The author's name is not mentioned in the prospectus, but we hope that the work is in good hands, because it would render very great assistance, if carefully compiled, and might mislead, if the contrary. The possession of good catalogues, whether of libraries or of any collections that admit of classification, facilitates the researches of the antiquary and the scholar more than can be conceived by any one, not practically conversant with their occupations. This book, which will have its contents arranged in counties, will afford a ready clue to the pedigrees and arms of nearly 20,000 of the gentry of England, their residences, &c., (distinguishing the different families of the same name in any county,) as recorded by the heralds in their visitations between the years 1528 and 1636. The price to be 7s. 6d.

WANT of space compels us to defer the insertion of several papers, and to postpone the review of various works. We intend, in our next, to notice, among others, a very able and interesting account of the Mediæval Writers of English History, by W. Sidney Gibson, Esq., author of the History of Tynemouth Priory — a sumptuous work lately published.

Reviews.

1. **ARCHÆOLOGIA HIBERNICA.** A hand book of Irish Antiquities, Pagan and Christian: especially of such as are easy of access from the Irish metropolis. By WILLIAM F. WAKEMAN. Dublin, McGlashan; and Orr, London; 1848. 12mo. pp. 176, with ninety-one wood-cuts, exclusive of ornamental initial letters.

This is unquestionably one of the nicest, neatest, and at the same time most valuable little works which has appeared upon the national antiquities either of our own or the sister island. The text is written in a plain and simple style, and the numerous original wood-cuts with which the work abounds are drawn with great skill and effect, the work being appropriately inscribed to George Petrie, Esq., (the author of the admirable work on the Round Towers of Ireland,) reviewed in our first volume, “by his affectionate friend and pupil, the Author.” We may well congratulate Mr. Petrie on the success of such a pupil, whose drawings have been excellently cut in the wood by Mr. Hanlon. It is impossible to avoid a comparison of this little work, in respect to its illustrations, with one lately published on English Antiquities, of far greater pretensions, in which we meet with scarcely an original figure, although the author has omitted to acknowledge the sources from whence his illustrations have been taken.

A short preface laments the neglect with which the national monuments of Ireland have been treated, relates their number and value, and calls upon the author's fellow countrymen to direct their attention thereto, and not allow them to be destroyed or removed. We heartily join in the appeal; and not only do we consider it necessary to direct the attention of the owners of estates on which such valuable relics of olden time are situated, to their preservation, but, knowing how inadequately or carelessly such matters are preserved, when left to the mercy of private individuals, we would call for the interference of local authorities for their protection, on the ground that these monuments of the history of former times are *public property*.

The following extract from the Introduction will shew the manner in which the author has treated his subject:—

"We have within easy access of Dublin, examples, many of them in a fine state of preservation, of almost every object of antiquarian interest to be met with in any part of the kingdom. Sepulchral tumuli—several of which in point of rude magnificence are perhaps unrivalled in Europe,—stone circles, cromlechs, pillar stones, and other remains of the earliest period of society in Ireland, lie within a journey of less than two hours from our metropolis. The cromlechs of Kilternan, Shanganagh, Howth, Mount Venus, and of the Druid Glen, may be reached almost in a morning's walk from Dublin; and a railway journey of seventy minutes from the Dublin terminus of the Drogheda railway, with a drive of about four miles, will give the student of Irish antiquities an opportunity of viewing at Monasterboice, among other remains, [a noble round tower and two small ruined churches] two crosses, the most grand and beautiful, not only in this country but, perhaps, in Christendom. So numerous are the monuments even of a period antecedent to the first Danish invasion of Ireland, lying within a few hours' journey of the metropolis, that it would be tedious and unnecessary to notice them all; a judicious selection will answer every purpose of the student. In order to make the subject more clearly understood, we shall classify the various remains under three heads; viz:—

"1. Pagan; embracing those which upon the best authority are presumed to have been erected previous to or within a limited period after the introduction of Christianity in the fifth century.

"2. The early Christian, including the Round Towers.

"3. The Anglo-Irish; under this head we shall class such structures as were erected during a limited period subsequent to the English invasion, and which, though often of Irish foundation, appear generally to have been built upon Anglo-Norman, or English models.

"The remains which may be considered of the pagan era consist of cromlechs, stone circles, tumuli, forts, raths, &c. Of monuments of early Christian architecture we have numerous examples, no fewer than five round towers lying within a short distance of the city. Of the early churches of Ireland, churches of a period when 'the Scottish (Irish) monkes in Ireland and Britaine highly excelled for their holiness and learning, yea sent forth whole flocks of most devout men into all parts of Europe,'—(Camden's *Hibernia*, p. 67.) there are specimens in a state of preservation sufficient to give a good idea of architecture, in what may be considered its second stage in Ireland. The remains which we shall notice under the head Anglo-Irish consist of castles, abbeys, town-gates, &c., &c." pp. 3-5.

In the following remarks on this little work, our object will be chiefly to notice such peculiarities in the various classes of remains as are either analogous to, or widely distinct from, those existing in Wales.

The chapter on cromlechs contains notices and figures of six of these massive erections, in no way differing from those of our own country. Some circumstances connected with the cromlech in Phoenix Park, close to Dublin, are, however, worthy of notice. This tomb, which consists of eight stones, was discovered in 1836, on the removal of an ancient tumulus, which measured in circumference one hundred and twenty, and in height fifteen feet. During the work, four stone kists, (kistvaens,) each inclosing an urn of baked clay, within which were calcined bones, ashes, &c., were found.

The second chapter is devoted to the stone pillars analogous to the meini hirion of Wales; some of these are perforated, like some in England; and others have the angles inscribed with oghams.

The third chapter is far more important, containing a detailed account, with a great number of illustrations, of the sepulchral mounds or cairns of New Grange and Dowth. These immense mounds are amongst the most wonderful Celtic monuments in existence, the former being not less than seventy feet in height. It contains a gallery fifty feet long, a chamber eighteen feet high, formed with three recesses, each containing a large basin of

granite. But what renders this cairn still more singular is, that the stones of which the sides of the gallery and chambers are formed, are ornamented with rude carvings, in spiral and angulated patterns, offering, in this respect, a distinction from any of the early structures of an analogous character in our own island. This is the more noticeable because the Celtic tomb at Locmariarker, in Britany, exhibits an ornamental carving something like one of the patterns at New Grange (*Archæologia*, vol. xxv. p. 233); and at one of the recent meetings of the British Archeological Association, (28th December, 1847,) Mr. Lukis communicated an account of the great cromlech of Gavr' Innis, in Britany, with rubbings of some of the engraved stones, "not unlike the tattooing of the New Zealanders." It is true that the Irish antiquary, Mr. C. Croker, together with Messrs. White and Newton, doubted the artificial character of these engravings, but other members considered them to have been executed by the hand of man.¹ The engravings on the stones at New Grange would lead us to adopt the latter opinion. With these exceptions we are not aware of any other pagan stones in England, Wales, Scotland, or Ireland, exhibiting any attempt at ornamental work.

The hand-book then proceeds to give an account of the excavations made by a Committee of the Royal Irish Academy in the neighbouring cairn of Dowth, in the autumn of 1847, in which a cruciform chamber and a long passage were also discovered, and in which some of the stones exhibited ornamental carving, but much ruder in detail than at New Grange. When we visited this monument a few years ago, we were led to believe that passage from the lower part to the centre existed, from the arrangement of the large stones towards the north-east side, which allowed us to creep to a short distance beneath the mound. An entire view of this mound is given, but the artist has omitted the winding path which leads to its summit. The stone work of these structures is quite Cyclopean, the stones forming the passages sloping inwards at top, and being covered with a large flat stone.

We should have been glad to have found an account in this part of the hand-book, of the curious "underground house," discovered beneath an "unsightly hillock," a few years ago, near Monaghan.



Rath of Downpatrick.

Chapter fourth is devoted to the circular or oval enclosures and mounds called in Irish, *Raths* and *Duns*, within or upon which the principal habita-

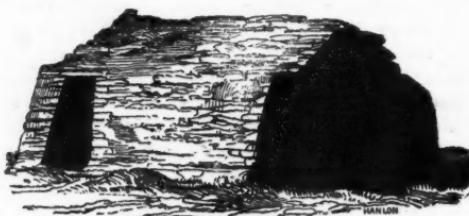
¹ Since the above was written Mr. Lukis's memoir on Gavr' Innis has appeared in the *Journ. Brit. Arch. Assoc.*, with numerous engravings of the carvings, which consist chiefly of zigzag, serpentine, and circular lines, in close juxtaposition, but none of them appear to be spiral. The author alludes to some cromlechs in Zealand, which also exhibit rude carvings.

tions of the little communities were built or sunk. Some of these are of large size, such as the royal hill of Tara, and the Rath of Downpatrick, of which latter we are enabled to give an engraving from page 38 of the handbook. This will enable our readers to judge of the analogy existing between these Raths and Duns and the early abodes or places of defence of the Britons.

The *Lis* or *Cathair* is another somewhat similar class of ruins, consisting of circular walls of uncemented stone, sometimes as much as eighteen feet high and twelve feet thick, with steps formed on the inside, ascending to the top of the wall. In these Cathairs are often found stone-roofed buildings called *Clochans*.

Chapter fifth contains descriptions of various circles of large upright un-hewn stones, within which human bones, cinerary urns, ashes, weapons of flint, &c., have been almost invariably discovered.

The first chapter of the second division of the work contains an account of the small stone oratories and bee-hive houses of the Early Christians. This class of erections has been described at much length by Mr. Petrie, (see our vol. i. p. 87,) but Mr. Wakeman has added several very interesting examples, including St. Senan's oratory upon the island of Innis Scattery, at the mouth of the Shannon, of which we here exhibit an engraving, (from p. 59.) Many of these singular erections still exist in the more unfrequented



St. Senan's Oratory.

parts of Ireland, and especially on the little islands adjoining the coast. On Great Skellig Island, we believe the remains of a very extensive early religious establishment are still in existence; and we recommend them to the careful examination of some of the active archæologists of the sister island.

We cannot quit these little early structures without expressing our surprise that no analogous erections have been found in Wales. Surely in some of the more unfrequented part of the west coast there must be the remains of some of the oratories of the early Welsh Christians similar to those of Ireland, and of which examples have also been shown to exist in Cornwall, by our friend Mr. Haslam. We believe a small stone-roofed building stood, or still stands, near Llandudno, connected with a religious establishment. Was, or is, it similar in character to the Irish oratories?¹ We should also be glad to learn whether the circular stone houses on the Welsh mountains, called by Rowlands, *Cyttiau Gwyddelod*, or the Irishmen's cottages, have the same Cyclopean character as the Irish buildings under notice.

¹ We should be glad of information on this point from any of our correspondents.
—EDD. ARCH. CAMB.

The second and third chapters are devoted to the churches of Ireland supposed to have been erected previous to the Anglo-Norman invasion. In the earlier churches the doorways are generally covered by a horizontal lintel, or headed with a semi-circular arch often cut out of a single stone; the windows invariably small, and splaying internally with small semi-circular head arches, or horizontal lintels, their sides, like the door jambs, generally inclining; the choir arch, (where a chancel was attached,) invariably semi-circular, square-edged, and plain: but the greater number of the ancient Irish churches have no chancel, their plan being a simple oblong, with a small circular tower, or belfry, on the western gable; the roofs generally of stone, with an exceedingly high pitch.

The examples which are given of these Early churches are—Killiney church, near Kingston; Kilternan and Glendalough churches; and St. Columb's house at Kells.

At a later period the churches were ornamented in their details; and many churches, which are ascribed to a period long antecedent to the Norman invasion, exhibit ornamentation, which in England would be at once set down as Norman. The following specimen of the capitals of Killeshin church, near Carlow, will exhibit their curious character, (p. 80, lower



Capitals at Killeshin.

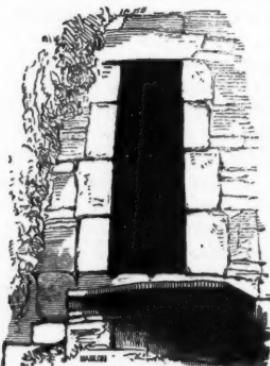
figure.) Human heads, with the hair twisted into interlaced ribbon-work, occur on a fillet upon the round tower on Devenish Island. The author observes, on these details, that "it is a fact well worthy of observation, that the details which we have mentioned, as characteristic of this style, are never found associated with others known to belong exclusively to the Norman period; and that, in several structures, as in Cormac's chapel, at Cashel, an erection of the early part of the twelfth century, the usual Norman capitals, ornaments, &c., appear." One peculiarity in some of these later ante-Norman erections, on which Mr. Wakeman has not sufficiently dwelt, is the existence of small crofts, or apartments, between the outer roofs and the arches of the nave and chancel; and which were probably used as dormitories by the ecclesiastics. Figures, illustrating this singular structure, are given by Ledwich.

The splendid crosses existing in different localities, especially those at Monasterboice, are described in chapter fourth. These are, perhaps, the finest erections of the kind in Christendom, the large one at the last-mentioned place being not less than twenty-seven feet high. Their general appearance will be perceived in the accompanying drawing of Monasterboice, (p. 105.) In their general form they somewhat resemble the great crosses at Nevern, Carew, and Newmarket, in Wales: but the base, instead of

being ornamented with ribbon-work, is divided into compartments, in which various scenes of Bible history are represented.



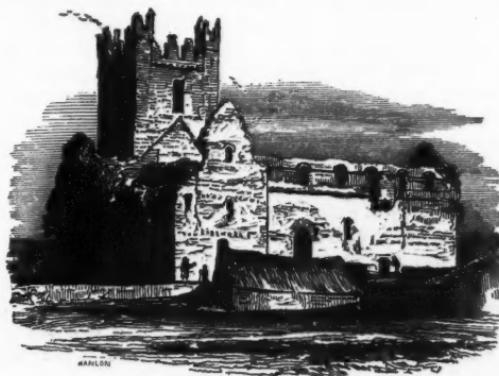
The remaining chapter in this division of the Hand-Book is devoted to the Round Towers in which the author adopts his friend Mr. Petrie's views, considering them as Christian erections, built between the fifth and fifteenth centuries, serving as belfries, places of strength and defence, and, occasionally, as beacons or watch towers. The doorways are almost invariably placed at a considerable elevation above the ground; and the windows and apertures are generally similar in form to those in contemporary churches except that they never splay. The following engraving of the doorway of Clondalkin tower will exhibit the form of many of the doorways in the ear-



Doorway of Clondalkin Tower.

lier ecclesiastical erections. We should have been glad to have been furnished with a perfect list of the Irish round towers, which we have not yet seen in print.

The portion of the work devoted to the Anglo-Irish remains, is divided into four chapters,—first, abbeys and churches; second, fonts; third, castles; and fourth, town-gates, walls, &c.



Jerpoint Abbey.

Towards the close of the twelfth century, the Anglo-Norman earls and barons settled in Ireland, as well as the Irish kings and chiefs, appear to have vied with each other in the erection of stately abbeys, which exhibit beautiful examples of the earliest pointed style. Of these, Mr. Wakeman describes and figures Jerpoint, Newtown, and Bective abbeys; Christ church and St. Patrick's cathedral, Dublin, the cathedral of Cashel, Killmallock abbey, and especially the singular church of St. Doulough, are also described, but we are surprised to find no notice of the extremely beautiful remains of Mellifont abbey, with its circular chapter-house, and which is so easy of access by the Drogheda railway. Ireland appears to be very poor in early fonts. Mr. Wakeman mentions one or two of great antiquity, but the only one of which he has given the details, is a *decorated* font with figures of the apostles seated under canopies round "the bowl."



Malahide Castle.

The castles of Malahide, Trim, Scurloughstown and Bullock are described, all of which are provided with massive circular or quadrangular keeps.

The work terminates with a chapter of miscellaneous notices which we could have wished extended far beyond its present limits; in this are shortly noticed the smaller portable remains of antiquity which throw light upon early manners and customs, and of which we regret so few specimens have been found or preserved, and described by Welsh antiquaries. Torques, and golden ornaments, swords, spear-heads, and celts of bronze, weapons of stone, and sepulchral urns, illustrate (although not so classed by the author) the period of the first or Pagan division of his work, whilst the quadrangular bells, crooks and croziers, and ornamented cases for the sacred writings, belong to the early ecclesiastical period. The author pays a just compliment to the Royal Irish Academy, whose museum, although it has only been a few years in progress, already comprises the finest collection of Celtic antiquities known to exist. What a contrast, indeed, does it present to the pitiful display of British antiquities in our miscalled British Museum. If but a tenth part of the energy displayed, and a hundredth part of the expense lavished, in procuring antiquities from Greece or Asia Minor, were bestowed upon British antiquities, it is not to be doubted that a fine collection might still be found, which we hesitate not a moment in asserting would much more highly interest the hundreds of visitors to that repository, than rooms full of broken antiques from Italy or Greece.

J. O. W.

2. AN ENGLISH AND WELSH DICTIONARY: ADAPTED TO THE PRESENT STATE OF SCIENCE AND LITERATURE; IN WHICH THE ENGLISH WORDS ARE DEDUCED FROM THEIR ORIGINALS, AND EXPLAINED BY THEIR SYNONYMS IN THE WELSH LANGUAGE. By DANIEL SILVAN EVANS, St. David's College, Lampeter. 8vo, Denbigh. Part I.

This is the first part of a new English and Welsh Dictionary, of which we can speak in terms of high approbation. We have carefully examined it, and compared it with other Dictionaries on the same plan, and without any disparagement to Walter's excellent Dictionary, which will always be of great value for its copious examples of Welsh idioms, yet where one English and Welsh Dictionary only will be required, we have no hesitation in saying that this work will be far superior to any hitherto published, or in course of publication at the present time. The compiler shows that he is very capable of well performing his task; and in compounding Welsh words as equivalent to the English scientific and technical terms, he does not presume to substitute any crude fancies of his own, for the unchangeable and unmistakeable laws of the Welsh language. It will be indispensable to the Welshman who wants to obtain a right knowledge of English, as well as to the Englishman, who wants to learn the Welsh language.

3. HISTORY OF CAERNARVON CASTLE, AND THE ANTIQUITIES OF CAERNARVON, &c. By W. PRITCHARD.

This is an useful little Guide Book to Caernarvon and its neighbourhood, drawn up, in the intervals of business, by Mr. Pritchard, the enterprising publisher at Caernarvon. It has the merit of giving a connected view, drawn from the best sources, of the Roman castellated and other antiquities of that most interesting place; and will be found of great value, not only by the Welsh tourist in general, but also by the members of the Cambrian Archaeological Association at the next annual meeting in September.

PRIVATE PUPILS

IN

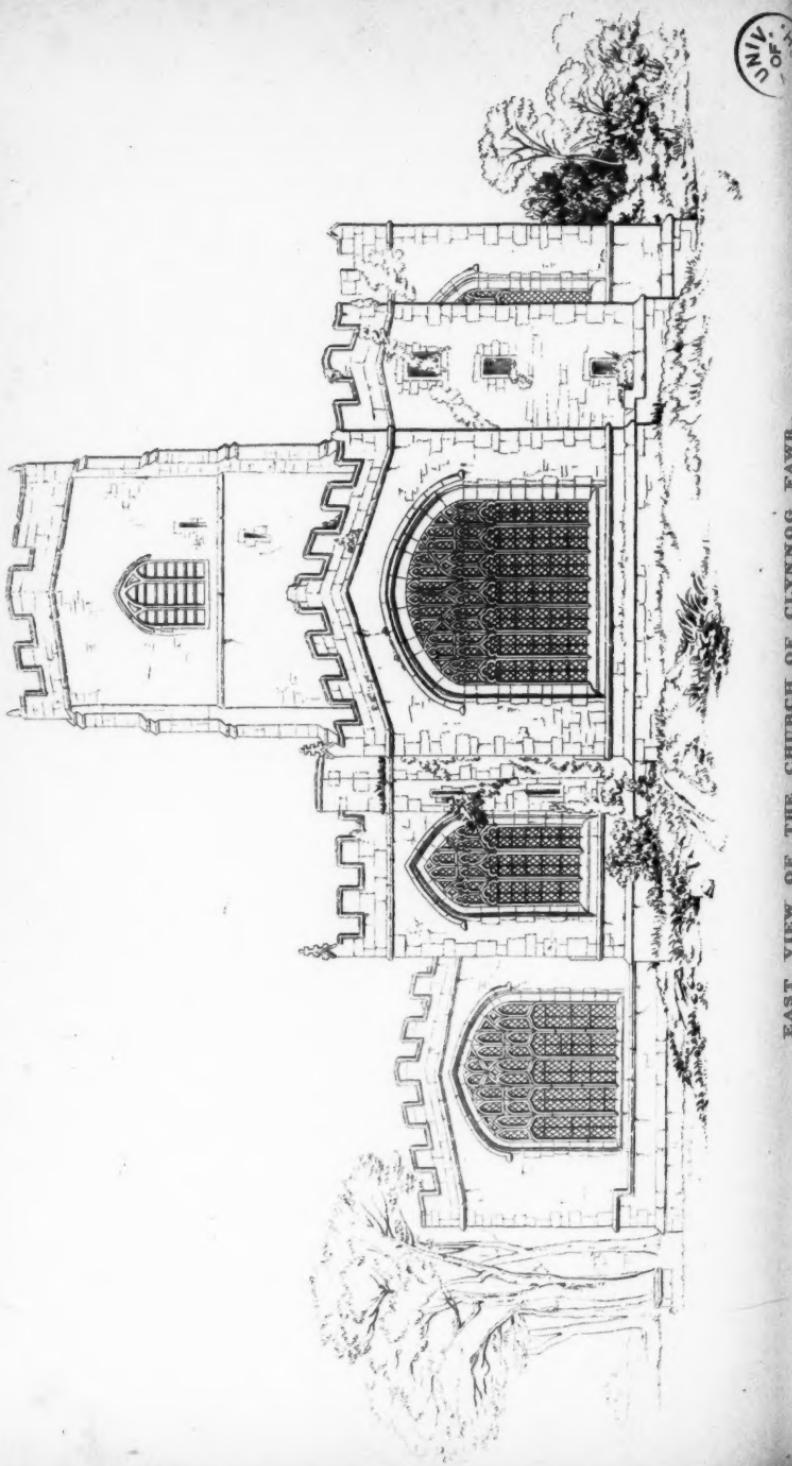
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Beaumarais.

EAST VIEW OF THE CHURCH OF CLYNNOG FAWR.



ERRATA.

Page 247 — Under the heading *Arvona Mediæva*, add No. IV.

Page 250 — In the line underneath the wood engraving, for Coll. Church, &c. read
South Transept, Clynnog Fawr.

Page 271 — In the Greek extract from Hephaestion, for *χορωνις* read *κορωνις*; for
διπλα read *διπλη*; for *ἀστερισχος* read *ἀστερισκος*.